

## Our Cover

Is a handmade shower in India. The photograph was taken by H. P. Ferger of the Presbyterian Mission in Jhansi, India, and is typical of the doubtful cleansing methods used by both children and their elders of the poorer classes in India. Children's Day, June 5, will be observed by our churches at home as a time for united effort in aiding the children of the world to live pure and clean lives, both physically and spiritually.

## Flowers for the Living

May 3, 1927.

Dear WORLD CALL:

A few days ago my secretary asked the pastor of the local Christian Church, Dr. D. R. Taylor, if it was possible for us to have the official publication of your denominational paper sent to our library regularly. He said he would see that we had it, and the first copy has just come to my desk. This morning I spent my rest period going through it carefully and I cannot delay expressing my keen appreciation for the unusually fine church paper that you are publishing. The stories are fascinating, the church news is real information and the "balance" of it all is superb. We shall take special pleasure in commending it to our young people and I, personally, trust that the day will soon come when every Disciple family in the world shall have this worthy denominational publication on their family reading tables.

Yours for continued success,

J. E. LEWIS.

General Secretary, Young Men's Christian Association.

Selma, Alabama.

In the author of *Sectarian Shackles*, now running serially in WORLD CALL, Miss Grace Ruggles writes that she found a long lost cousin. Reminiscing, she says: "I read the story in WORLD CALL and was charmed with it, so much so that I picked up the paper and read it again and again. What a flood of memories that first chapter brought to me—happy childhood memories when we first moved to Kirksville and I started to the Christian Sunday school and my cousin was my teacher. It seemed to me that she was very much like Jesus whom she talked and taught so much about. In this book *Sectarian Shackles*, I still see my teacher and can see that she is still hoping to lead her readers' thoughts above the narrowness of creeds and to center on the Master alone."

A friend of mine who has been in the service of the Presbyterian Board of Missions in Africa and is now home on furlough, said she received WORLD CALL and considered it the finest of all missionary magazines.

The March number is exceptionally fine to my mind, because it tells so much I wanted to know. MRS. DWIGHT ROBERTS. Johnstown, Pennsylvania.

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—W. R. Warren

### A Woman's Heart Cord in Each Hand

See how tightly "Rosebud" holds them! One is the missionary in Chuchow, China, Miss Bertha F. Park of Decatur, Illinois, who holds the baby while it holds her. She rescued it when its Chinese parents threw it out on the city wall of Chuchow. The other woman is Mrs. Elmer Shepherd of the Hamilton Avenue Christian Church, St. Louis, who has found comfort since the death of her own Rosamond ("Rosebud") by joining Miss Park in the Chuchow baby's care. Ruth is now Ruth Rosamond, lovingly called "Rosebud." Her little locket was the other's and her dainty dress was lovingly fashioned by the St. Louis mother. As Miss Park comes home on furlough a cultured Chinese Christian neighbor takes charge of "Rosebud" in her stead, for she is to grow up as a Christian daughter of her own land.



# WORLD CALL



A Mexican Maid

VOLUME IX

JUNE, 1927

NUMBER 6

## And Now It's Children's Day

**N**EVER before did flowers in such profusion adorn the house of God. Never before did so many voices join in songs of praise and fellowship. Never before did so many happy children and such hosts of rejoicing men and women make glad the place of prayer. It is Christmas in bloom. It is Easter come to fruitage. It is Heaven on earth!

By four standards of measurement Children's Day is the greatest annual event among Disciples of Christ; yea, in five particulars it excels all other days in the brotherhood's life.

More churches observe Children's Day than any other special occasion. North, east, south and west; country, town and city; preacherless churches and congregations that are fully staffed, six thousand churches of Christ join in the simultaneous observance of this great annual festival of world-wide good will and missionary cooperation.

On Children's Day practically all of our churches make their largest special offering of the entire year. With the development of the budget system and the every-member canvass many of the churches have ceased to make great offerings on the old special days for the churches as such. Since it is the church people who constitute the church school this throws increasing emphasis upon the special offerings in the school. Children's Day being the oldest and biggest of the Sunday school days naturally receives the greatest impetus from the change.

Children's Day gives the widest possible reach to the unselfish purposes of God's people. It takes ships and trains and caravans to reach the objects of our foreign missionary zeal. Children's Day gathers up and focuses the romance of the sea, the mystery of the desert and the peril of the mountains; literally reaches the "uttermost parts of the earth." Then it

encompasses in ten foreign lands every form of Christian service and enterprise. It rescues the orphan, and heals the sick, it teaches the young and trains the teachers of teachers, it preaches the gospel publicly and from house to house—in the swarming cities and in the lonely places, it builds the house of God and educates the messenger of God; every way and everywhere it continues and multiplies all that Jesus "began both to do and to say."

Children's Day is the finest field day of religious education. No truth is really learned until it is applied and practiced. Forty-eight of each year's Sundays we spend in learning the way and the will of God; four Sundays we devote to expressing what we have learned, and thus both clinching the truth and accomplishing the divine purpose. Both by its more general observance and by its wider reach Children's Day is the most perfect of these four great days.

**C**HILDREN'S Day is the climax and culmination of the missionary year. The year ends on June 30 and Children's Day, the first Lord's day in June, is the last special missionary day of the year. It is a glorious opportunity to crown a good year with its best. It is a merciful chance to redeem a poor year with extra effort and consecration.

This year 1927 Children's Day should surpass all previous achievements, not only because more people than even before come to it with greater resources of knowledge, money and consecration, but also because we can thus express our gratitude to God that both our missionaries and our Chinese brethren gloriously stood the supreme test of their faith. Let us thank God that with the money he has given us we can enroll in the fellowship of those whom he has led the farthest and proved the truest!



## Remember the Saloon

**I**N VIEW of the persistent and intemperate agitation against prohibition it is necessary to refresh our memories from time to time regarding all of the issues involved. It is particularly important that the rising generation be correctly informed as to how prohibition came to pass. Emphatically it was not an effort to "make men moral by law" or to "substitute legal enactment and coercion for moral suasion in the regulation of personal habits." By the very terms of the amendment to the federal constitution it is not drinking that is forbidden but the manufacture of and traffic in intoxicating liquors. And this is a fundamental difference.

Even the opponents of prohibition admit that intemperance was a colossal evil; that drinking involved untold economic and social losses and threw an intolerable burden of suffering and shame upon innocent persons. And yet anyone who lived through the quarter of a century during which the anti-saloon movement steadily advanced through local option to state-wide prohibition and then to national prohibition knows that it took more than hatred of a habit and dread of a poison to move the people of the United States to the overwhelming action which finally banned the whole liquor business.

It was not merely abhorrence of drink, but rebellion against the saloon's insolent defiance of all regulation, its wholesale alliance with all vice and crime and its arrogant and persistent attempt to dominate the political life of the country which drove the nation to take the only course that promised relief. Everything else had been tried and had failed. Prohibition was the last resort. Bootlegging is but the continuation of the liquor traffic's lawlessness, and the specious pleas for modification of the Volstead Act are in perfect line with its perennial insincere adroitness.

## In and Out of China

**E**VEN the most devoted missionary cannot please everybody. Those who have been serving in China, and particularly in the war zone, are subjected to contradictory criticisms. On the one hand are men who inquire impatiently, "Why did the missionaries stay so long?" From the opposite side comes the demand, "Why did the missionaries come out of Nanking? Did they count their lives of more value than their witness for Christ? As shepherds where is their warrant for leaving their sheep in the wilderness?"

The answers to the two questions are perfectly simple and perfectly consistent. In the first place, they never went to China for their personal comfort and safety and they have stood fast at their posts through war after war. To flee at every rumor of war would have kept them on the run most of the time, and even to quit with every change of military control at Nan-

king would have involved their more or less prolonged absences in the last three years. In the Boxer uprising of 1900 there were 350 missionaries and 14,000 Chinese Christians who paid with their lives for their fidelity to Christ. And their comrades stood ready then and have so stood ever since to travel the same Golgotha road.

Why then did they leave their churches, schools and hospitals, accept transportation and protection on war vessels and take refuge in Japan, America and the Philippines? Because to have continued would have been not merely Quixotic, but actually a criminal betrayal of their best friends, their Chinese brethren. The chief and most conclusive reason for leaving was because they were not the only Christians in China. Associated with the missionaries are Chinese pastors, evangelists, physicians, teachers and other earnest Christians. Not only these who are definitely aligned as their brethren, but neighbors and friends who have not yet formally accepted Christ risked their own lives to protect the missionaries. To stay was to jeopardize these heroic friends. As soon as this became clear, the missionaries with practical unanimity turned over all of the work to their Chinese associates and got out of the way until the anti-foreign fury shall subside.

## Why a National City Church?

**O**N PAGE 28 appears a brief account of a meeting in Washington, D. C., of over two hundred representative men and women from all parts of the United States who are serving on a commission for the erection of the National City Christian Church. Among the many considerations justifying and even compelling this movement are the following:

1. It will house a national congregation. Even the most permanent residents of Washington have their citizenship "back home," while a large part of the worshippers week by week are strictly transient.

2. The Disciples of Christ compose the only one of the larger religious bodies that originated in the United States.

3. We have a mission and a message to set forth visibly as well as audibly.

4. Locally, throughout the country, we "have moved on from the tabernacle era to the temple era" and are erecting churches somewhat commensurate with our private homes and business houses.

5. Under the compulsion of taxation Disciples pay one-fortieth of the annual appropriations made by Congress, which means over \$100,000,000 and makes \$1,750,000 look small.

6. Travelers of all races and all religions behold in Washington buildings dedicated to government, commerce, learning and art and look for those that will worthily represent America's supreme interest, Christianity.





Sun bathing at the Kulpahar Orphanage, India

# The World's Children

"The World Moves Forward On the Feet of Little Children"

By MARY LEDIARD DOAN

THE impossibility of "saving" a generation yet living has revolutionized missionary endeavors. Out of a passionate desire to preach the gospel everywhere has grown a great effort to reach the generation of children. Schools, from kindergartens to universities, have grown up of necessity. The giving of ideals, of Christian ideals, to the generation now young has become the center of Christian effort. There are those who are afraid of that kind of enlightenment, but if it is dangerous to teach youth to think for themselves then there is no safe method of procedure. This educational process has brought great changes that cannot be controlled. So did the teaching of Christ when he was here.

When one looks with understanding eyes at China today one realizes that the children of yesterday are the dominant factor in the very serious situation that exists there. Child training and child betterment become an important question for today that tomorrow may not be again so full of strife and suffering.

A glimpse of the present situation in the Far East (yet it is no longer far) reveals the prominent part which is being taken by youth. For instance youth, with the young Emperor as its head, is moulding Japan. "Glorious Peace" is the motto he has chosen for his era. He is a modern young ruler and has chosen some of his own classmates to positions of influence in his household. His grandfather, the great Emperor Meiji, wisely

chose "Enlightenment" as the motto for his reign, and so persistently did he and his subjects pursue this ideal that today the young grandson rules over a nation of literate subjects. Will his grandson, in turn, find a nation of non-military, peace-loving, peace-pursuing people when he comes to the throne? I believe he will.

It is interesting to note that our missionaries are trying in many ways to meet the needs of the young people and children. The activities are so many that one may barely mention some of them. Work for the children and young people of Japan in many activities is being done. Boy Scouts, Japanese Girls in Training, modeled after Canadian Girls in Training; clubs of all sorts, Pollyanna Club, Esther Club, Christian Endeavor are all means to the one end of bettering the childhood of Japan.

From the efforts of individuals, in the past, to help this child or that, have come Christian leaders. Hisa San was just a tiny child in Miss Oldham's home when I went to Japan. Grown up, trained as a Christian worker, married, widowed, now as Mrs. Tsubouchi, with her only son, she serves at the school at Takinogawa where she graduated. From such individual efforts have grown great and well organized endeavors to give the child a chance. Better laws, more pay, shorter hours, more sanitary conditions of living are being enforced to protect Japan's children. A law



—W. R. Warren.

Children of the Presbyterian church and school at Hangchow, China; second and third from right are children of native pastor







were bound to the customs of the past long before they were able to know what the years ahead might hold of opportunity.

Boy Scouts of the mission school at Bina went through their drill for us. Better minds and better bodies result, and the Sunday school classes held under the trees, along the roadside or on a bridge, added the third—better morals—to the triangle.

Old customs and old ideas are holding back the young in India as in other countries. Here is an example which is almost an allegory. Miss Fleming was driving in her Ford from Mungeli to Bilaspur. When within about seven miles of the city she asked an old lady and a young girl to ride with her. But the old lady refused, saying she could not take her food into the auto for the shadow of the foreigner might fall on it, though it was well wrapped up, and Miss Fleming offered her the back seat. But the old lady refused to ride, so she and the child trudged the weary seven miles into the city. This child, suffering through the traditions her elders handed down to her, will continue to be bound until an enlightening influence reaches her. And that influence is spreading, thank God!

It is easy to record the manner in which our missionaries have sought in the past to make children happy by telling them of Jesus. The practical results, so far as they are visible, prove the wisdom of our effort. But it is much more difficult—in fact it is impossible—to predict how Christian love for all the children of the world will express itself in the future. There is now no blazed trail. The old methods do not meet the demands of a present day world for cooperation and not for charity. We need to do much more than change our phraseology. We must actually change our way of thinking. We do not have a program for children which we can hand readymade to those across the earth. It has not worked well enough at home! As the world moves on in the most rapid changes of all ages the welfare of the children becomes one of mutual concern for all the nations. We shall learn together. Sometimes we speak of internationalism almost glibly. But perhaps no better illustration of its effect upon children could be given than that told in a letter written by the father of a new baby in China. On a trip from Kuling, which had been delayed because of war conditions, the baby was born on the British Yangtse River boat Tuck-Wo. The father writes: "Born in Chinese waters on a British ship of American parents, with the help of English medical experts, taken to the hospital (Hankow) by Chinese in an ambulance, cared for in the International Hospital by a British doctor, an Austrian day nurse and a German night nurse."

Shall we not give all we are and all we have for the redemption of the children, now unborn, who are destined to be the citizens of a world so interwoven that nations shall not be distinct?

## The Investment of My Summer

### Numerous Summer Conferences Offer Means of Self-Improvement

**I**N ADDITION to many summer conferences planned by and for the Disciples of Christ, under local and national auspices, as our Young People's Conferences (see May WORLD CALL, page 10), there are numerous interdenominational gatherings that offer attractive inducements.

Under the auspices of the Missionary Education Movement, five such conferences will be held this summer as follows: Blue Ridge, N. C., June 28-July 8; Silver Bay, N. Y., June 28-July 9; Asilomar, Calif., July 11-July 20; Ocean Park, Me., July 11-July 20; Seabeek, Wash., July 22-August 1.

The Silver Bay conference will celebrate the twenty-fifth anniversary of the first summer conference on missionary education. The entire summer conference movement has been largely the result of this first Silver Bay conference during which the Young People's Missionary Movement was organized. Its name was later changed to Missionary Education Movement. These conferences are open to both men and women.

Affiliated with the Federation of Woman's Boards of Foreign Missions are numerous Schools of Missions meeting during the summer months which are open to women interested in missionary leadership. They are widely scattered over the country. A list follows:

- Baltimore, Md., Oct. 26-28
- Mrs. Peter Ainslie, Baltimore, Md.
- Bethesda, Ohio, July 11-15
- Miss Mary I. Scott, Moundsville, W. Va.
- Boulder, Colo., June 15-24
- Mrs. Frank I. Smith, 515 E. 11 Avenue, Denver.
- Chambersburg, Pa., June 29-July 6
- Miss Mary C. Peacock, Torresdale, Pa.
- Chautauqua, N. Y., Aug. 22-28
- Mrs. James M. Pratt, 135 East 74th Street, New York.
- Dallas, Texas, October 3-7
- Mrs. Merwin A. Stone, 4807 Swiss Ave., Dallas.
- Houston, Texas, 1st week in Oct.
- Mrs. C. F. Jewett, 406 Sul Ross, Houston.
- Ill., Mo., Greenville, June 20-24
- Mrs. J. D. Bragg, Webster Groves, Mo.
- Kerrville, Texas, Aug. 2-9
- Mrs. J. I. McDowell, Big Spring, Texas.
- Lake Geneva, Wis., June 27-July 4
- Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.
- Los Angeles, June 7-12
- Mrs. Charles D. Hill, 1488 N. 27th St., Los Angeles, Calif.
- Mills College, Oakland, California, June 22-29
- Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Calif.
- Minnesota School, June 20-24
- Mrs. F. F. Lindsay, 25 Seymour, Ave., S.E., Minneapolis, Minn.
- Mt. Hermon, Calif., July 6-13
- Mrs. C. W. Brinsted, 2929 Lincoln Way, San Francisco, Calif.
- New Orleans, La., Nov. 8-12
- Mrs. J. S. Kendall, 1427 Broadway, New Orleans, La.
- Northfield, Mass., July 13-21
- Mrs. Henry W. Peabody, Beverly, Mass.
- Winona, Ind., July 25-Aug. 1
- Mrs. H. Harmeling, 24 East 107th Street, Chicago.



# Will It Mean Much? Will It!

The Fields Chorus a Reply When Asked About Children's Day

**H**AVING lived and worked in China for the past eleven years, it is natural that my thoughts center there as I think of what Children's Day in the Bible school means for our work. What will the gifts brought on that day do in China? I think only of the verse, "And how shall they hear without a preacher, and how shall they preach except they be sent?" The needs are great in China, specifically and general, as the great giant of a nation is awakening; but more than anything else China needs the message of Christ and his teachings. The Children's Day offering will help bring this to her.

CAMMIE GRAY.

**W**HEN I think of the work in Mexico I do not think of some abstract place, just a name. I think of Aguascalientes, San Luis Potosi, Cosio and Puerto de Concepcion. These are cities and villages where many people live who speak the resonant, sweet language of Castile, whose customs and circumstances differ greatly from ours; nevertheless they are people with a great, vibrant desire for democracy, for the upward look, even though their surroundings, their economic, social and religious heritage have left them in a backward level of life.

What does the Children's Day offering mean to our work in the places named and in the conditions of life of the people? It will mean, for one thing, the continuation of our two great, new schools: Colegio Ingles in San Luis Potosi, with its 300 students, and Colegio Morelos at Aguascalientes, with its 375. It will enable the evangelists, teachers and missionaries to cultivate the rich harvest of Mexican souls, that is falling to our churches year by year. The Children's Day offering is both gift and investment. "Behold I set before you an open door."

E. T. CORNELIUS.

**F**OR the last ten years the regions surrounding our mission station at Batang in eastern Tibet have been marked by fighting and robbing and destruction of homes and innocent lives. Tibet has tried to drive back the irresponsible Chinese soldiers who for some years have held the principal towns. One tribe of Tibetans has made war on another. Two great lamasaries have striven to destroy one another. These things in turn have let loose irresponsible rovers who have turned robbers.

Innocent people have suffered and many children have been left orphans. Our orphanage at Batang, under Mrs. Ogden's care has gathered in seventy of these boys and girls. They were starving and diseased, with scarce enough clothing to cover their nakedness. She has cleaned them, healed them and clothed them. Now they are receiving opportunities rarely had by Tibetans, those of a Christian education.

From among such orphans which our missionaries have taken into their own homes in the last twenty years, today we have a group of splendid young Christian men and women who are the leaders in the new church, the first Christian church which has been planted entirely on Tibetan soil. These young people are giving their lives now to the preaching of Christ among their people and the teaching of the children in our school.

From among the other seventy now in our orphanage are to come others who will join this band. It is these who will

go out over those high passes taking the knowledge of the love of God to all Tibet. Through these we will give Tibet all the hope and joy and peace and love which we through Christ are enjoying in our beloved America. This is what Children's Day in America will mean to children in Tibet.

ELLIOTT I. OSGOOD.

**W**HAT will the Children's Day offering do in Africa? It will help send out evangelists to tell the boys and girls of Africa about Jesus and his love.

It will help educate the people of Africa. Before the missionaries came there were no schools. No one could read and write. The missionaries have given these peoples a written language and are teaching them to use it.

It will help print books and papers. What a joy it is to be able to read! A constant stream of good things comes from our own printing press, bringing happiness to thousands all over the country.

It will help maintain the boys' and girls' boarding schools where many are in training for life service.

It will help buy medicines to heal disease-laden bodies.

It will help send out new missionaries. How much we need them, for the "harvest truly is plenteous, but the laborers are few. Pray ye, therefore"—that those who have not yet heard the story may hear before it is too late.

W. F. LEARNED.



Young Africa is not quite certain what it is all about. Will Children's Day assure him?

**D**OWN here in Porto Rico our little country churches are all painted white with green trimmings. They are so attractive tucked away up on a hillside, shining white upon a mountain top, or low in a valley in a palm grove. Wherever the people live we put their church. One Sunday morning we passed three of these little churches of ours, on our way to one farther on up a steep winding highway, two others being in plain view on top of green mountains. It was the sweetest of music to hear their bells calling the people to church and such a beautiful sight to see the eager boys and girls outrunning the older people winding their way up and down the steep mountains, lines of people on their way to the little white church which is the center of everything for them. As we passed two of them we heard beautiful music blending with

the ringing bells, the pastor and some of the eager young people singing hymns. Children's Day offerings in the past have made this all possible.

In two of our largest towns we meet in rented buildings and our fine growing congregations in both places are just waiting until we may go forward in erecting buildings.

We have three other groups in the country waiting for us to do our part in the erection of their chapels and then there will be three more little centers of joy and beauty on this already beautiful little island, and more bells to ring next Children's Day.

MRS. C. MANLY MORTON.

**"O**N to Apayao" has become a slogan in our Filipino churches in the Laoag district of the Philippine Islands. Laoag is the northernmost provincial center on the west coast of the island of Luzon, a hundred and fifty miles from the railroad. Apayao is a pagan mountain district still farther



removed to the east. The gospel reached Laoag in 1903 and since that time it has been a power in the lives of the people. Laoag has been a self-supporting church for nine years. There is a real missionary society in the church. These people and those of the churches in the surrounding towns have long wished that they could share the wonderful privileges and joys of the Christian life with their brothers of the mountains. These mountain people have never heard of Christ but see their God or some evil spirit sent by him in every stick and stone and waterfall that attracts their attention. But they are anxious to hear more of this living message of which they have heard so little.

A few brief visits have been made to some of their towns by the missionaries and each time they have begged that somebody might stay with them long enough to tell them the whole story and teach them how to live the Jesus way. This call is getting on the hearts of the Christian people of Laoag as it would on the hearts of any true Christian. They feel that they must do something. They are going to do it too, but they need help. They are asking that some Sunday school in America put down dollar for dollar with them in this project. They will perhaps raise three hundred dollars a year for this work, twenty-five dollars a month. They will need twice this amount to carry on an adequate work. They are confident that some Sunday school or class or department will want to stand with them in this work, and share the burden and the joy equally with them in sending the first Filipino missionary "on to Apayao."

FRANK V. STIPP.

LET me take you on a train journey from Buenos Aires, the Paris of the South American continent, to Asunción that quaint, colonial city of Paraguay. Before boarding the train, however, perhaps you would like to see just what the Disciples of Christ are doing in Buenos Aires.

In Colegio Americano we are at work with boys ranging all the way from the first grade to the university. The school stands on one of the principal streets of that beautiful city. A striking feature of this school is its program of religious education which is emphasized in all departments. A boy who passes through this school will have had twelve years of religious training when he finishes.

Now for a street car ride to Belgrano, one of the principal districts in the city. Here we shall find a church which bears the name "Los Discipulos de Cristo," meaning "The Disciples of Christ." In the Sunday school one hundred children are gathered. I should like to take you over to "San Martin" and "Colegiales" where we have other work but the train is about to leave.

We shall now sit in this comfortable English train for two days and a half during which time we shall be riding through territory for which the Disciples of Christ are responsible and yet in all that distance we shall not find one of our churches. We shall see thousands of children who do not know what a Sunday school is. What an opportunity!

The train stops and we are now in Asunción, the capital city of Paraguay. Here we shall find our own Colegio Internacional



Little Louise Hagman, the adopted Chinese daughter of Dr. and Mrs. G. L. Hagman of Nantungchow, China

the only school of its kind in the whole republic. In the past six years the school has grown from about forty to nearly two hundred. Religious instruction is given in all the grades. We also conduct a Sunday school and a junior church. The boys come from different parts of the country, some of them having to ride on horseback for two days to reach us. FRED W. HUGHES.

CHANGING Japan needs the message of Christ that Children's Day holds now more than ever. This great island empire contains nearly 4,000 islands, only 500 of which are inhabited. Climatic conditions vary widely, as do religious, social and moral conditions. There are modern cities in abundance with all the advantages they bring, yet it should be remembered that nearly one-half of the 57,500,000 people in Japan are yet untouched by Christianity. New social, economic and industrial changes are creating new conditions and these offer new opportunities for mission work. The budget for Japan needs to be enlarged. Will Children's Day help enlarge it?

ALEXANDER PAUL.

INDIA, sad India, surely has a claim on us at Children's Day. There, more probably than in any other country in the world, the status of childhood is changing. The value of a little child and its potentialities are being recognized. More is being done to safeguard its health, to train its mind, to develop its natural ability. Yet there is more to be done than has yet even been attempted. Steeped for centuries in ignorance, sin and superstition, India has long been a challenge to our best effort. We have ninety missionaries working there now with 340 native helpers. They are located in fourteen stations and for more than fifty years have been doing their part in lifting India into the knowledge, faith and character of Christianity.

"Miss Sahib, your religion is so much better than the religions of this country for it has so much love in it. There is not enough love in any other religion to cause people to do the things you Christians do for us." A little girl of India said this to one of our missionaries. They are enabled to do the things she spoke of because the love of the people at home was back of it all. They were there with their prayers and money. Children's Day, rightly observed in the churches at home, will add to their spiritual and material power and so hasten the day of the coming of Christ in India.

JAMAICA is our oldest foreign mission field. It was entered in 1876; hence last year was Jamaica's jubilee. Aims were set by our twenty-four churches, our nine day schools and eleven woman's missionary societies and great results were accomplished. But there yet remains much to be done in Jamaica. Over half of her people are illiterate. While the climate is excellent and good health should prevail, the infant mortality rate is very high. The country is nominally a Christian country, yet much of African animism still persists and belief in evil spirits is quite prevalent. Jamaica needs more knowledge of Christ and the transforming power of his teachings.

The churches in Jamaica observe Children's Day and understand its significance. They give of their means on that day that others may enjoy the benefits of the gospel that they have had. Can the churches at home do any less?



Margaret, daughter of Mr. and Mrs. Paul Kennedy and a Igorrote boy and baby at Baguio, Philippine Islands



# Why I Became a Christian

A Japanese, Member of an Old Samurai Family and  
Once a Confucianist, Tells Why He Forsook the  
Faith of His Fathers—and How He Feels  
About It Now

By ADACHI KINNOSUKE

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I WAS not a "rice Christian." Before a rice Christian could be, there must be an intelligent appreciation of three perfectly nourishing meals a day. Also, before you could be a full-fledged rice Christian you must have sense—sense to see, in all its beauty, the gentle art of working a gullible missionary for the aforesaid three meals by the simple device of letting him sprinkle a few drops of water on your absolutely light-proof head.

Sense and appreciation are rare commodities anywhere, at any time and with the wisest people here below—especially at the age of fifteen.

And that was about my age at the time this story begins.

I had neither the one nor the other. Besides, I was badly handicapped: I was born in an old Samurai family.

All good old Samurai families were great at throwing deadly swords with superb carelessness of other people's comfort. That was well known. What was not known so well was that they were much greater in throwing bluffs. One of their silliest and most pathetic bluffs was to despise money. They never soiled their hands with it—avoided it like a plague. I remember when I was ten years of age I could not tell a fifty-sen bill from a one-yen note.

All this does not mean that I was an utter ignoramus in the gentle art of graft. It only meant that I had a little line all my own.

Not a rice Christian, no, I was what might be called a language Christian. I had three meals a day, and I had them, like the lily, without toiling or spinning. So I did not want them. What I wanted was what I didn't have: knowledge of the English language. That was my one outstanding passion.

This may sound incredible to American readers. It is not the only thing that will sound that way by the time they finish this article. That passion came before food, before fine raiment, before all the other glories of the earth. Money? To the *eta* (the outcasts and pariahs) and to the mildewed human excrescences in pawnshops with money! The mastery of the English language—that was what I wanted.

## Adventuring in Kobe

I was not so original in this little passion of mine as some of my American readers might suppose. The

woods were full of Japanese boys with the same mania. No Japanese father thought of rushing to a psychopathic ward with his boy suffering from this particular form of

madness. For Japan had just come into violent contact with the outside world. Sudden worship of thoughts and things Occidental was sweeping the land like an epidemic. To find out anything, or to speak to the outside world, there was just one language—English.

Mastery of the English language. Yes, by all means. But in the name of all the eight million gods of our august ancestors, how were we to get that?

At our schools, of course, we had a teacher who taught us English. But he was a Japanese: he taught us how to read, write and speak—a kind of English. I could translate Milton's *Paradise Lost* at that time, after a more or less fatal duel with the dictionary. But I wasn't very good at conversation.

One day I met a foreigner on a street of Kobe and said to him: "Good morning, sir." He simply stared at me as if I had cursed him in Sanskrit.

It killed my pride dead, but it woke me up to a plain fact that something was the matter with my English—with the brand of English we learned from our Japanese teacher. We had to go to an Englishman or to an American to learn it. That was plain.

One day an old schoolmate of mine said to me: "Oi, kimi. . . . Want to ride a rainbow into a Jodo? Yes? Well, then, ride my tail feather." I followed him. We had chased many a wild goose together, before that. I didn't know what he was talking about, but one more bootless adventure spelled nothing in my young life.

We walked nearly three miles from one end of Hyogo to Kaigandori in the foreign settlement at Kobe. There we entered a foreign house. The room was filled with rows of wooden benches. At one end of the room, seated at a table, I saw a man of slight build, with the finely chiseled features of a man of learning. He had an open book in his hand and was



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Adachi Kinnosuke



reading from it. Presently he knelt down to pray. We sat there bolt upright, with our eyes wide open, and watched him. We couldn't understand much of what he said. But we saw tears start from his eyes and course down both his cheeks. I nudged my schoolmate and whispered to him, "See that? Foreigners cry too, don't they?" After that the man preached for about half an hour—all in English.

### Face to Face with a Miracle

Here and there, now and then, I caught a word or a phrase I could understand. I felt something cold travel up and down my spine: I was so thrilled. I felt myself trembling with sheer excitement.

Many years before that, when I was a small and very bad boy, from the top branches of an old chestnut tree back behind the ancient castle ruins of my native town of Kameoka, I had watched men fight for blood with real swords—and more than once had seen them fall, crimson with blood. But I had never got such a kick out of anything in life as I did when I managed to catch a few words from the missionary that I really understood that night.

I was face to face with a miracle. And I knew it.

That strange-looking man before me, with his blue eyes and sharp-pointed nose, from beyond Heaven knows how many countless miles of sea and land, was as human as we were. More, there was a bridge between us. Suddenly I felt my world expand by a couple of continents and half a dozen oceans.

This, then, was the way I met the late Dr. Walter R. Lambuth, who became afterward a bishop of the Methodist Church, South—one of the really great men of his age and far and away the ablest missionary America has ever given to Japan.

After that we walked five miles every evening—two and a half miles out and two and a half miles back—to that little house in the foreign settlement. And on Sundays we did ten miles, missing thereby our midday meals completely and glad of it.

### A Jolly Religion

One day, months later, Dr. Lambuth was preaching a sermon. He told us a little fable to illustrate a point:

"Once upon a time, there was a frog," said he.

"He found himself locked up in a large can filled with milk. It was perfectly good milk, but he did not like it. So he began to kick. He kicked all night long. When the good farmer's wife opened the can the following morning the frog was floating on a cake of butter. Moral is, of course: Kick!"

So saying, he laughed—a merry, frank, rippling laugh.

I am afraid my mouth flew open like a trap. A preacher laughing in the middle of his sermon! I had never seen anything like that before. No Buddhist or Shinto priest had ever done such a thing. Of that I was absolutely sure.

While preaching or performing a ceremony our Buddhist or Shinto priests were about as far from a laugh as the north pole is from a sunstroke. Laugh right out in the middle of a sermon? Not in a million years.

Religion meant to this man something different from what it did to our priests; how else could he laugh like that?

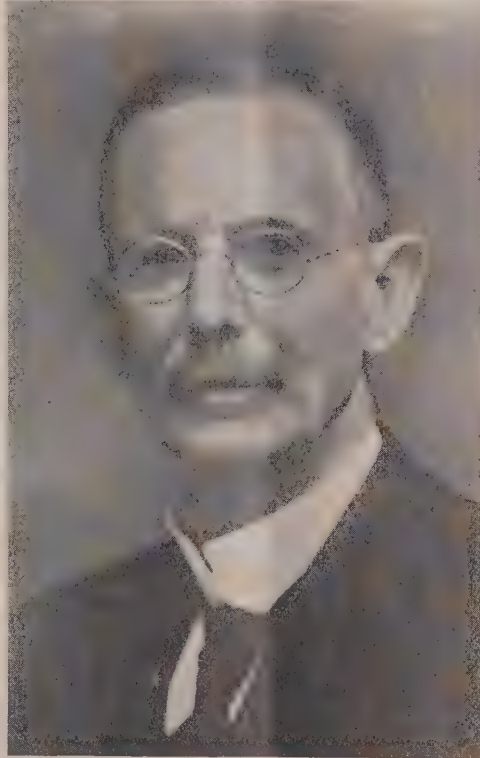
By that time I had read the Sermon on the Mount and the rest of the Four Gospels and most of the New Testament credited to St. Paul. I had listened to Dr. Lambuth through countless hours. Nothing I had heard or read left any other impression on my mind than that the English language was the invention of the devil. The mastery of English was all I was thinking about.

But the laugh: that was something else—quite. That made an impression. It must be a jolly religion, this cult they call Christianity, I thought. Its priest laughs in the middle of his sermon. And that was how my attention was turned to the Christian religion for the first time in my young life. For a moment or two I actually forgot all about the English language.

Shortly after that Dame Fortune beamed upon me with an incredibly happy smile: I was asked to join Dr. Lambuth's family as one of its members.

Think of practicing my English on native-born Americans all day long! Too good to be true, it seemed. I was mortally afraid that somebody would wake me up. I climbed the Suwa Hill back of the city and marched all alone through a row of red *torii* to an old shrine there.

I did not know what god was enshrined in it: don't



Bishop Walter R. Lambuth

"A man of slight build, with the finely chiseled features of a man of learning"



have the slightest idea now. I had to talk to someone and tell him all about this stupendous typhoon of luck that was overwhelming me. No mere mortal would answer. I had to have a god at least to open up my bursting soul. And I remember vividly to this day how I stood there in front of that deserted shrine, in the silken twilight of an early autumn day, under a tall cryptomeria tree, and took a solemn oath that I would beat all the fifty millions of my countrymen in the mastery of the English language. And if I failed I would apologize, like a Samurai, by performing the ancient rite of harakiri.

Not one hint of all this did I give to Dr. Lambuth, naturally.

In the family was a little baby, a year or so old: they called her Mary. She was one of those incredible perfections masquerading in dimpled flesh of pearl and of cherry bud, crowned with a wealth of spun gold. How she could belong to this earth I could never see. She could turn a Hottentot into a courtier with no harder work than a glance out of her eyes. What she did to Dr. Lambuth was much more than that. Every time he took her into his arms something like a soft halo fell upon him and a glow not of this earth enveloped him like the dawn. Mary was his Mount of Transfiguration, evidently.

Now, we Japanese are great on babies. We adore and idealize our babies as Americans idealize womanhood. Our old anti-foreign propagandists used to harp on one tune. "Talk about their being civilized! Just look at the way these foreigners treat their babies," they said, in precisely the same tone of voice and with precisely the same finality as the anti-Japanese propagandists here said, "Look how they treat their women, these heathen Japs!"

Jerking a tired little baby through a department-store mob till its tiny arm is almost out of its socket is a sight that makes the Japanese see red quicker than anything. We abuse and maltreat our women like sin. We don't exactly boil our women in oil, as so many of our American friends—students of The Mikado—seem to think. But we come pretty close to it.

But with our babies—there is an entirely different tale. For a grown-up to sit comfortably in a crowded car when a child is standing is to deliver himself as a free offering into the hands of a raving mob of lynchers. We serve our babies on bended knees—abject slaves. And then we brag about it like a poor

golfer over his purely accidental drive of two hundred yards straight down the middle of the course.

And there, before me—every day—many, many times every day—was Dr. Lambuth, the missionary, with his wee baby daughter in his arms—turning into a god.

All the texts in the Bible, the sum and total of all the pearly wisdom out of the Buddhistic sutras, all the sober precepts of Confucius, the profoundest meditations of all the saints the world has ever known were a mere heap of moldy rubbish beside a picture like that. I was a young, silly, bigoted Japanese edition of Dumb Daniel in those days, but I had just enough sense to see and understand the real meaning of that heaven-picture on earth. Others had too.

Dr. Lambuth fondly believed and proudly declared in public that it was the words of God that had won many of his converts. It wasn't anything of the sort—at least not with more than a dozen of his new converts at that time. They had been stirred to the very depths of their souls by the sight of the missionary with his baby daughter. It was more divine than any god they had ever dreamed of, that picture. They fell down and worshiped it.

Am I exaggerating? Let us just look at the picture:



Bishop Lambuth's children. Mary, aged six, is at the left

"To us, Dr. Lambuth with his baby daughter was more divine than any god"

Dr. Lambuth, with his baby girl in his arms, was dead to the world—utterly, blissfully, sublimely out of it—above its tempests, strifes, turmoils, temptations as though he had been an angel aviator riding a

sunbeam. There might have been a happier man than he—only nobody seemed to have found him.

To all of us watching the good doctor it was impossible to imagine such a man. If Gotama Buddha had found a more serene, more perfect joy in his Nirvana, he did not leave any record of it. Was there such a thing as heaven on earth? Then the thing couldn't have been more than a foot or two from where Dr. Lambuth sat with his baby. Is there a sermon, was there ever one, comparable in eloquence and power to this picture? Not to a Japanese, with our ideas about the baby, certainly.

#### Death in Twilight and Peace

IT WAS actually powerful enough, that picture, to make me forget all about my passion for the mastery of the English language, for a time.

It was about that time that my grandmother fell ill. She had been sinking steadily. One morning all

(Continued on page 54.)



# "Jesus Loves Me, This I Know"

Around the World They're Singing It!

Jesus loves me, this I know,  
For the Bible tells me so,  
Little ones to him belong  
They are weak but he is strong,

Yes, Jesus loves me,  
Yes, Jesus loves me,  
Yes, Jesus loves me,  
The Bible tells me so.



## In Hindi It Goes Like This

Yesu mujh ko karta piyar,  
Baibal deti samachar,  
Larkon ka wah mitra hai  
Mera bhi wah sathi hai.

Piyar karta mujh ko  
Piyar karta mujh ko  
Piyar karta mujh ko  
Main janta Baibal se

## Young Japan Has This Version of It

Shu ware wo aisu  
Shu wa tsuyokereba;  
Ware yowaku tomo,  
Osore wa araji

Waga Shu Iesu,  
Waga Shu Iesu  
Waga Shu Iesu,  
Ware wo aisu.



## The Chinese Youngsters Are Singing It Like This

shen	chu	chu	chu	hai	yen	ching	ie
ching	ie	ie	ie	ton	lai	shan	su
i	su	su	su	ruan	hai	shoh	ai
kao	ai	ai	ai	ro	erh	ko	o
yu	o	o	o	ta	shu	tchoh	o
o				ban	ie	ru	chen
				fu	su	chih	chih
							(first line of verse)
				(chorus)	(4)	(3)	(2)





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# Two Women Trek Through Jungl

A Daring Journey Undertaken by Two Lone Missionary Women and  
Two-year-old Child

By MRS. VIRGIL HAVENS

This is all the more remarkable in view of the fact that Mrs. Havens had been in the field only a little over a year and Miss Alumbaugh less than five years

## Chapter 1

Wema, November 9, 1926

**T**ODAY has been one busy day. Goldie Alumbaugh, Baby Eleanore Jean and I are going on our expedition into the back country in the morning. Yes, we are going alone with only the native carriers to help us. It seems that neither Mr. Johnston nor Mr. Havens are spared from the complicity of their duties at present, so Miss Alumbaugh will leave her trained nurse in charge of the medical work and I will discontinue my school until our return. We Wema have other responsibilities than at home on the station. This section of the field is probably as wild and uncivilized as any section in the region. Heathenism, idolatry, wars and cannibalism seem to be in vogue, from the accounts of the state men who have been here. They have such a visit as we are planning will strengthen our evangelists and teacher boys and encourage them in

their fight against heathenism out there at the cult posts! And then it will soon be time for "ekitelo," the ingathering of the teachers and

evangelists for further training and study, and before that time we like to visit them so as to better understand their weak points and appreciate and help to solve some of their difficulties.

Virgil has made a dandy tent for Eleanore Jean and me. It even has an adjustable back so that Jean may take her naps while we march. We are taking eight carriers for the tepoy, four to carry our baggage, and four for afternoon rest ought to hump along.

To see the baggage that we have lined up for this few weeks you might think we were moving. But by the time you pack bedding, mosquito nets, clothes, drinking water and tubs, you have quite a collection.

Miss Alumbaugh is taking a medicine box and will hold ch



An old man pleased by a gift of  
salt on a business deal



ages while Philip Ifunza, our head evangelist, and services when there is an opportunity to bring in into the gloom" into this degraded section.

*Lisongo, November 10.*

a big day it has been! Jig-a-long, jog-a-long we are in Lisongo, one day's march from Wea. We have held services in each village we have reached today, so we have not yet reached where there is a rest house for white travelers. Our carriers are pretty tired out and so we decided to camp here and content ourselves with this dirty hut. They have our beds and mosquito nets up, and supported the filthy center poles and door casing with banana leaves to keep Eleanore Jean's little away from contamination. She has had her milk-and-cracker supper and seems to be just as comfortably and as in her own

little screened-in bed in Wea. Our own cook is cooking over the open fire out of the tent and the enticing smells that are making me promise very, very soon to leave the cares of the world will be all gone away."

This morning we reached the rubber plantation in Ikawa. Our African friends, Madame Agnesgerghe, came to greet us.

I thought that we had come to make them a call but much disturbed to find that we were going into the interior without a white man.

Our experiences have confirmed our belief that neither our men will be molested in the least, we are honored for the message of peace that we bring. The seas of faces that have surrounded us in the past have been very friendly. Many have given us gifts of chickens and eggs.

I expected some excitement, of course, as we are the first white women, and Eleanore Jean is the white child, who has ever made the trip, but you can imagine the uproar we have caused. The people are quite excited when they see a white woman come riding into their village street. But when they spy Eleanore Jean riding beside me there is a veritable riot. Old men and women run over the children and are in their turn pushed aside by the

younger men and women in the grand rush to get a closer view of this human prodigy, a white baby. She takes it all quite calmly and always ventures a smile and sometimes a "Lostswow," a Lonkundo greeting, which are always followed by wild yells of excitement. Many are afraid of her. Several old men today called her a spirit, and drew back with an expression of fear mingled with disgust to think that a face could be so washed, faded and unearthly looking.

In each village Eleanore Jean and I gathered up the excited crowd of followers, stopped under a big "palaver tree," or in some other shady place, had the men beat the "lokole," or native drum, to invite all to our services, and when Miss Alumbaugh, Philip, and the rest of our caravan arrived, we sang two or three Christian hymns, had a prayer, and then Philip with unequaled fire and enthusiasm told the story of

Jesus. The people in each village seemed so surprised to find that we had not come to collect taxes, to hunt *mbaka* or copal (from which varnish is made), or ivory or for any other reason than to tell them of the love of God for us, his children. We often lingered a few moments talking with the most interested and then we passed on our way after giving our promise to stop and teach again on our way back. In each village many of the



A group met by the two women near Wema on the Juappa River

men, women and children followed us far into the jungle.

The big chief here has just brought the market for our carriers, so we must go and supervise the buying and selling as we don't wish to have any trouble between our men and the "basemgi" or heathen.

Miss Alumbaugh is "working medicine." She is treating all sorts of aches, including earache. She has just washed an old man's ears and relieved them of three or four pieces of stick about a half of an inch in length. We believe they will feel some better.

The enticing flavor of coffee fills the air. No more diary tonight. Supper, night service and sweet sleep for me.

*Bofanya, Wednesday, November 11.*

I am more than tired but here goes. Today has been a repetition of yesterday. I thought that my tepoy was easy-riding. I guess it is, as tepoys go, but



nevertheless—well, I'm tired. I have a sneaking notion, however, that a little food and sleep will find me just as anxious to greet the new day of tomorrow morning as I was this morning.

I wish that I could describe in words the ecstasy of spirit one feels each morning as he ventures down these age-old trails soon after sunup. The dew glistening on every trembling leaf; the sun-flecked path; the huge old trees; the thick network of hanging vines and tumbling undergrowth; and above all the myriad of chattering birds. Then there are the odors pervading everything. First the clean fresh smell of dew; then the rare but enticing smell of jungle flowers; and occasionally the distinct smell of licorice bringing to mind the "whips," and "colored marble treats" of my childhood; and over all the heavy, dank odor of decaying wood. As soon as the sun warms up, the birds stop their chattering, and a ghostly silence and a feeling of mystery pervades all. That is, when the silence isn't broken by the songs of the carriers.

The songs of the men are half of the enjoyment of the trip. It seems that the hotter the day, the heavier the burden, the more they sing. Many a time when I think that they are nearly exhausted, some brave soul starts a song and the entire group joins in, thereby taking a new lease on life. Usually the leader sings a sort of solo and all the rest join in the refrain. Some of these songs are short but many of them last for hours. Here is one that my men use a great deal: *Leader*, "Longwa." *Men*, "O." *Leader*, "Longwa." *Men*, "O." *Leader*, "Nkili"—Our destination. The men answer "O" and repeat the whole performance until little by little they give all the news of the day. Even some of the remarks thus given are quite personal. For instance, today my tepoy men suggested that I pay them two *bakotas* more money because they think that they work harder than some of the other men. Poor little me didn't even let on that she understood a word of their song. Baby Jean has heard them sing so much these days that she often tries to join in on the chorus, much to the delight of the men, who say, "Mama, she is one of us."

The little group of Christians here in Bofanya gave us quite a welcome this evening. The news of our approach had reached them and they and Lofei, their teacher, came into the forest to meet us singing, "What a friend we have in Jesus." Bless their hearts, how glad we are that even these few have enjoyed the richness of his friendship. Tonight we have a nicer and cleaner little house to sleep in. The teacher has just finished mudding the floors this week. It is still fairly muddy underfoot, but it is so much cleaner than the one we slept in last night or any others we see here that we welcome it with open arms. The walls are made from the midrib of the palm, very much resembling bamboo, the roof is of thatch, but luxury of luxuries, it has a doorway running all the

way to the ground. You don't have to climb in like we did last night, but you can walk right in and "make yourself to home." Rest assured that we are doing that.

After the night service tonight, Miss Alumbaugh played the victrola. Many of the folks insist that there is a man in that box. Many of them were afraid. She has a laughing record that surely gets them. They say that man laughs in Lonkundo.

The driver ants started into our little house after I put the baby to bed. The boys built fires and have driven them back into the forest. Here's hoping they stay. You know that if they once get a start there is no stopping them. The only thing to do is to move out until they have gone. They don't leave a rat or a cockroach but eat every living creature in their path.

I must say goodnight as it is getting late and tomorrow will be a hard day. We are drawing near to the Dwi River and must cross it tomorrow. The old chief here told us that the bridge had fallen in and we had better stay here in his village for a few more days as it is high water now. We found out later that it can be crossed. He just wants us to stay with him a while longer I guess.

November 12.

We have crossed the Dwi and are sleeping at Ikonga in the filthiest little hut ever. I wish you could see this mud floor. Some mud floors are real nice, but the folks who built this house were too lazy to breathe and built their house right around a jagged old snag of a tree trunk, two feet high. We have had a time getting our beds in.

Soon after we left the last village before the Dwi the wind began to stir the leaves, the clouds quickly covered the sky and presently we were in the heaviest tropical rain that I have ever witnessed. I had an umbrella and an army shelter-half but the boy with the baby's raincoat had gone on ahead. We didn't know whether to turn back or to go ahead but decided to go on, as it might be just as close to the next village, and most of our loads of provisions had gone on. After a time we regretted not having turned back. Such a storm! The wind was terrific. A big tree fell just behind us, and about a half minute later another one fell a short distance to the right of us. We didn't know whether it was better to stand still or to try to go forward. The taunting hope of better things ahead led us on through the midst of falling twigs and branches. I decided that we could make better time if I walked. So I left Eleanore Jean sitting in the tepoy and completely covered her with the rubber shelter-half. I took the umbrella and ran at her side. She couldn't see a thing, but wasn't the least afraid. Every few minutes I yelled through the storm, "Eleanore Jean, are you all right?" "Uh

(Continued on page 34.)



# Our Greatest Easter

With Children's Day Just in the Offing

By JESSE M. BADER

Secretary of Evangelism

**E**ASTER Sunday morning dawned bright and clear over most of the entire nation. For one hundred and seven days, the churches had been working toward this day as a glorious climax. What a climax it was! Never has the brotherhood experienced such a day. The reports which have come tumbling over one another into the office, by telegram, special delivery letters and report cards put a glow on the face and a thrill in the heart.

Back of this glorious day and the great reports was much planning, hard work, vigorous preaching, generous giving and faithful soul winning among the churches.

## Sunrise Prayer Meetings

"Very early in the morning as it began to dawn" thousands came together for prayer. These prayer services girdled the globe, for the mission fields joined the churches at home, following the same outlined and prepared program. There was inspiration in the fact that the rising Easter sun was continually rising during the day to shine upon some group of our people in prayer.

In the Hollywood bowl, 25,000 were present; at Colorado Springs in the Garden of the Gods, there were 12,000 reported; Harry Knowles at Little Rock, Arkansas, had 10,843 present at 5:30; in Wichita Falls, Texas, Floyd Bash reports 6,000 present. These early morning services were held in hundreds of churches with the attendance varying from small groups to great throngs reverently gathered together.

## Bible School Attendance

Scores of Bible schools report the greatest attendance in their history. New records were set. Some of the largest schools report as follows: thirty-eight Bible schools of Marion County, Indiana, Indianapolis the county seat, report 22,419; Third Church, Indianapolis, 4,146; First Church, Canton, Ohio, 3,788; First Church, Tulsa, Oklahoma, 3,404; East Dallas, Texas, 2,922; First Church, Long Beach, California, 3,737; Central Church, Indianapolis, 2,413; and Independence Boulevard Church, Kansas City, Missouri, 2,230. Many Bible schools observed a Decision Day service when many made the "good confession" before many witnesses. The first 500 reports from the Bible schools show a total attendance of 201,095 on Easter Sunday.

## Generous Offerings

The special offering on Easter from the Bible schools was given to the "aged preachers." It was the larg-

est offering ever given on Easter for benevolence. The first thirteen days after Easter last year showed \$42,229.82 received from the schools by the United Society. The first thirteen days after Easter this year showed \$60,496.46 received.

## Easter Church Attendance

Scores of reports state that the largest attendance in the history of the preaching services of the churches was experienced on Easter. Some reported they could not care for the crowds, others that the buildings were packed, with chairs in the aisles. Pastors report deeply spiritual services and excellent results from the meetings of the day. The auditoriums echoed and re-echoed with joyful Easter music. Flowers and palms were in abundance.

## Additions to the Churches

Never have the churches seen so many coming down the aisles in response to the invitation. Some came to confess Christ as their risen Lord and Master, others to transfer membership. Quite a few churches report over 100 added during the day, and many report over fifty. For some churches it was the climax of a revival meeting.

The first 500 reports received from the churches, mostly by telegram, total 25,479 added from January 1 to Easter. This is an average of 51 additions for each church during the 107 days of the Pre-Easter Evangelistic Crusade. The total added to the same 500 churches on Easter Sunday only, is 10,154. Among many interesting telegrams was one from the east coast from Timothy Tinsley, pastor of Ridgewood Christian Church in Brooklyn, which reads as follows: "Had thirty confessions today and the largest congregation in the history of the church. Forty-one added since January 1. New church auditorium is nearing completion. Planning to dedicate May 29. Work going forward in gratifying way." Then a wire from the far west coast from C. C. Sinclair, Los Angeles, pastor of the Magnolia Christian Church says: "Fifty-eight added since January 1, fifty on Easter. Four hundred at sunrise prayer meeting. \$177.00 for missions. Cash offering for building fund was \$10,000.00. New \$65,000 educational building assured. It was Magnolia Avenue's greatest day."

## Spiritual Significance of the Day

Since January 1 the churches have placed much emphasis on the deepening of the spiritual life through daily Bible reading. Thousands read simultaneously



the Book of Luke in January and Acts in February. Special emphasis was placed on increased church attendance and the faithful observance of the communion service. The "Bible Night Service" programs were carried out in scores of churches when hundreds of old and unique copies of the Bible were brought to the services.

Much calling was done by the congregations. Thousands of homes received visits from church representatives, leaving an atmosphere of good will for the church.

Many churches held revivals which brought a spirit-

ual quickening to many and resulted in thousands of conversions. Some pastors held home force meetings. In many churches, special evangelists were called in to lead in soul winning efforts.

Following such results, as partially tabulated, there has been great joy everywhere. Preachers and churches are happy.

Pentecost, June 5, comes next. It will be observed as Children's Day with programs and offerings especially for foreign missions and will be in reality a great one-day revival.

## A Stimulant for Children's Day

**H**ERE'S what a few church schools did on Easter. Such reports can be multiplied many times in the marvelous response to the Easter appeal that came from every part of the country. Children's Day is the first Sunday in June when it is expected the response will be even greater. A good running start has already been made and with the unstinted cooperation of every school on Children's Day, the year will close June 30 in a triumph of demonstrated loyalty to the world-wide task of the church. The telegrams follow:



Kansas City Country Club—Missionary offering \$660.  
Paul B. Rains.

St. Louis, Second—346 in Sunday school, offering \$149.  
R. E. Alexander.

St. Louis, Union Avenue—1,011 in Sunday school, offering \$2,900.  
George A. Campbell.

Birmingham, First, Alabama—793 in Sunday school, \$1,000 for aged ministers.  
R. H. Crossfield.

Dixon, Illinois—276 in Bible school, \$171 offering.  
B. H. Cleaver.

Dallas, East, Texas—2,922 in Bible school with \$2,157 offering.  
L. N. D. Wells.

Enid, Oklahoma—Eight hundred dollar school offering.  
R. C. Snodgrass.

Tulsa, Oklahoma—Sunday school attendance 3,404, offering over \$2,000.  
Enoch H. Strallinger.

Washington, First, Pennsylvania—506 in Bible school, offering for Ministerial Relief \$467.  
John W. Love.

Atchison, First, Kansas—984 in Sunday school, \$307.06 offering.  
M. Owen Kellison.

Miami, Florida—Offering Easter \$237.90. Very good attendance.  
First Christian Church.

San Antonio, Central, Texas—Five hundred collection.  
J. W. Darby.

Cheyenne, Wyoming—Bible school two hundred and thirty-two, forty dollar offering.  
Charles E. Hannan.

Anderson, Central, Indiana—Bible school offering \$542.  
Wm. D. Corsaut.

Ft. Wayne, West Jefferson Church, Indiana—559 in Bible school with \$325 for Ministerial Relief.  
Norwood Hawkins.

Indianapolis, Third, Indiana—Attendance Bible school 4,146 over eight hundred dollar offering.  
J. W. Grafton.

Indianapolis, Central, Indiana—Bible school 2,413. Greatest offering ever given for Ministerial Relief.  
W. A. Shullenberger.

Rushville, Indiana—Bible school 448 offering \$365.  
B. F. Cato.

Wichita, Central, Kansas—615 Bible school attendance, offering for Ministerial Relief \$500.  
C. Emerson Miller.

Sacramento, California—Sunday school attendance 591, offering \$353.56, exceeding our aims.  
L. G. Leavitt.

Los Angeles, Hollywood, California—Bible school attendance 450, missionary offering \$514.  
S. J. Mathieson.

Uhrichsville, Ohio—Offering for Easter \$972.38, may reach \$1,000.  
Louis L. Nelson.

Louisville, Shawnee, Kentucky—450 in Sunday school, sacrificial offering \$580.  
H. T. Wood.

Cincinnati, Northside, Ohio—Bible school attendance 288, offering \$112.  
Charles L. Garrison.





# Sectarian Shackles\*

By LIBBIE MILLER TRAVERS

## Chapter VI

### Lessons of Early Womanhood

WHEN I first found how untenable was the ground on which I had been building, I was filled with consternation. I saw I could not make life, as it is in the open, tally with the ironclad system I had believed was God's only way.

Through a long period of questioning and uncertainty, I came at last to the verge of an indifference that terrified me. I feared a sort of creeping paralysis, spiritually, that would reduce me to the mere lump of clay that human beings may become if they have no vision. So many times when I went to church I heard only a reiteration—in terms different, perhaps, though often less forceful and compelling—of the same fundamental principles that I had known by heart from my youth, and I could not, for my life, get a thrill of response.

Yet my heart is filled with gratitude as I recall that through those trying years there was always something—sometimes an incident, sometimes a phrase, sometimes a long-loved hymn, sometimes even a trial or a threatened disaster—something that stirred me to the depths and kept my soul alive to spiritual influences.

Often, for weeks or even months, such was the busy-ness and even tenor of my life, I almost forgot my youthful enthusiasm in things religious. I never altogether abandoned the church nor consciously repudiated anything. I went through a certain form of loyalty, even to the extent of responding when pressed to render some service to the church. But it was a following of the line of least resistance rather than a voluntary, eager effort. Then, suddenly, before it was quite too late, some influence kindled anew the old impulses, and even as I write I feel again the joy and thankfulness that such revivals of interest brought to me. I remember days when, all alone at home, I sat down at the piano and played and sang old hymns my parents loved, lest I might altogether forget, and it was always happiness to me when memories so awakened even melted me to tears. I used to feel that, so long as that was true, I was not utterly beyond the reach of spiritual influence.

At that time, I could not possibly have confessed such a state of mind to any living soul, but now the crisis is so triumphantly over-past that it has no terror or embarrassment for me. It is as if one said, "I had a headache yesterday—it's gone today."

I wonder sometimes when I look at people who seem so passive and satisfied in all sorts of beliefs

and activities if they've never known questioning and uncertainty and real soul struggles. I thought of it the other day when I read Emily Dickinson's queer little poem, beginning,

I measure every grief I meet  
With analytic eyes,  
I wonder if it weighs like mine  
Or has an easier size.

The impression of checks, restraints, guidance, was so deep and vivid that I felt almost a *shock* of understanding when I came one day upon a passage in Guizot's *History of France*, where a Prince writes to the priest who trained him in youth:

"How many times have I been indifferent to the highest truths you taught me! But always a *beckoning hand* has been held out to me and, thank God, I have always followed."

That consciousness of a "beckoning hand" is as real to me as the kindly manifestations of my friends along life's journey. It is a part of my inner being and I could no more distrust it than I do sight or hearing or the never-failing love-care of my mother.

TIME was when I based my faith and my hope on revelation, historical evidence, commands, promises, having almost a contempt for people who trusted too implicitly to feelings, emotions, impressions, omens, visions, voices. For I think I am not misrepresenting the pioneers of our Restoration movement when I say they were an exceedingly sane, practical people and that, in their repulsion from the hysteria of the mourners' bench and the camp meeting, the pendulum sometimes swung too far and they failed to value sufficiently the indwelling presence of the Spirit in hearts that are open to receive it. The same could be said of the majority in any church or communion, for spirituality is a rare jewel of priceless value. Not because all might not possess it in greater or less degree, but that many will not seek it. The spirit, like the body, grows and develops by cultivation. If not used, exercised, if you please, it shrivels and becomes dwarfed just as the body would. And how pitiful is a wasted soul!

While I yet question, except in rare instances, those supernatural manifestations once deemed, by some, indispensable to conversion, I have the profoundest belief in such growth in spiritual consciousness that God's presence becomes as much a reality in one's life as any other fact of nature.

Following the period of threatened indifference to



religion, came, almost unconsciously, the readjustment of viewpoint and emphasis that enabled me to reconcile my past religious experience with the new conditions of my life. I had married into a Presbyterian family and its members were invariably considerate of me religiously, accepting without question or controversy my Christianity. How could I do less than to accept theirs?

At my wedding a cautioning voice came to me out of the old fireside experiences of my childhood. One of the Presbyterian McKays, of whom I spoke in my opening chapter, whispered to me on the side:

"Now, for heaven's sake, Libbie, don't begin trying to convert them."

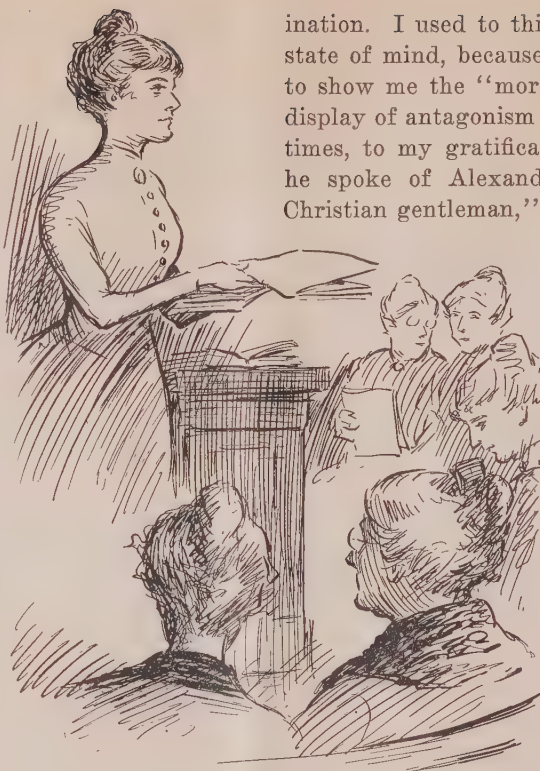
Being, by this time, wise, the hint was sufficient.

Through my marriage another important influence came into my life, and that was a rather close companionship in religion with my father-in-law who, especially in his later years, was a devout and intelligent student of the Bible and other religious literature.

In this connection, lest I seem to ignore my husband, I may as well dispose of him at once by confessing that, while he is one of the best husbands and fathers on earth, he is, in one respect, like Emily Dickinson's mother, who, to quote Emily again, didn't "care for thought." My husband doesn't "care for religious thought" and I have never been able by precept or example to change him in this regard. Nevertheless, I have always had an instinctive suspicion that he would not for the world have me abandon my religion, and that in times of stress and strain he finds secret satisfaction in the fact that he has an intercessor. Successful marriage, after all, depends upon the ability of two people to make felicitous adjustment of their differences, and that we have learned to do.

Under such conditions, though, it was inevitable that I should not find very satisfactory Paul's injunction to mere women to ask their husbands at home when in need of spiritual guidance. I found asking my father-in-law much more enlightening and profitable—and more conducive to family harmony.

Father Travers was not, primarily, a Presbyterian at all. He was a Christian with thoughts and sympathies immeasurably removed from creed and denom-



"I was persuaded to conduct the discussion of these books in our woman's missionary society."

ination. I used to think he perceived my perturbed state of mind, because he so sanely and wisely tried to show me the "more excellent way," without any display of antagonism to my lifelong training. Sometimes, to my gratification and my mother's delight, he spoke of Alexander Campbell as a "scholarly Christian gentleman," and of his "valuable contribu-

tion, in many lines, to Christian thought." Sometimes, too, in answer to some comment or question of mine, he would say:

"It may be your people are right about that. There are some passages of Scripture that seem to bear out your views. I don't think much of contention about minor details, though. These questions that are so much discussed must be decided by each individual for himself."

It was never so much what he said that impressed me, as the tolerant, reverential spirit he always manifested.

One day my husband, who is

a sort of iconoclast and no respecter of persons (even mothers-in-law) in the matter of religious excesses, said derisively:

"Why, Thersa (a name for my mother which he had picked up from my younger sister) believes every word of the Bible literally, from cover to cover."

Father Travers looked at me with a conciliatory grin as he replied:

"Yes, and she'll go to heaven just like shot off a hot shovel, too."

Needless to say that such an attitude contributed much, in my estimation, to the weight of his opinion in every line.

One outstanding experience that helped to broaden my vision was a long and close study of the series of books known as *The United Mission Study*. Almost against my will, I was persuaded many years ago to conduct the discussion of these books in our woman's missionary society. I think I can truly say it was one of the most illuminating things I had ever done, for it meant not alone becoming familiar with the story of missions in many lands, but the intensive study of the life and development of nations whose history at that time was rarely touched—or at least barely touched—by any other course of study.

I acquired an altogether new impression of Oriental peoples. My former ignorance seems almost unbelievable now, but my attitude was not at all unique twenty-five years ago. I well remember a day when many fairly intelligent, educated people



were decidedly loath to connect the word "civilized" with China or India or Japan, and spiritual perception was a gift we once thought designedly withheld from them by Providence. I know now that this seeking after God, this search for spiritual truth, is as widespread as the race, and that from the seers of many lands we can gain helpful "light on the path." For while there are untold millions of struggling human creatures in the Orient who are wretched and ignorant and destitute, and who sadly need Christian teaching and Christian ministration, I have found there is also among enlightened Orientals of the "privileged" class spiritual perception of which multitudes of creed-bound, form-adoring, ritualistic Christians never dreamed, and which will open the eyes of many of us to spiritual truth in Christ's gospel that once seemed to us written in cipher.

It is a mark of our growing liberality that we in America have given warm welcome to visiting Orientals and sympathetic hearing to their story of the lofty spiritual ideals of the East. No one who has listened to a cultured Hindu's recital of "Salutation to the Dawn" or "Evening Meditation" or similar outpouring of spiritual devotion can ever forget its thrilling appeal. Yet, we must keep our heads and not be deluded into the belief that these marvelous adoration passages are in any sense typical of the prevailing life and civilization of India any more than the rhapsodies of Isaiah are typical of the Hebrew race of three thousand years ago, or a love-message of Drummond or van Dyke is the watchword of the mad rush and turmoil of America today. For we know from the testimony of all travelers in the East that conditions there are in sorry contrast with the lofty ideals of their religious mystics.

By the study of missions I have learned, too, that Christianity can never be established in the Orient in its denominational form. The Eastern world is

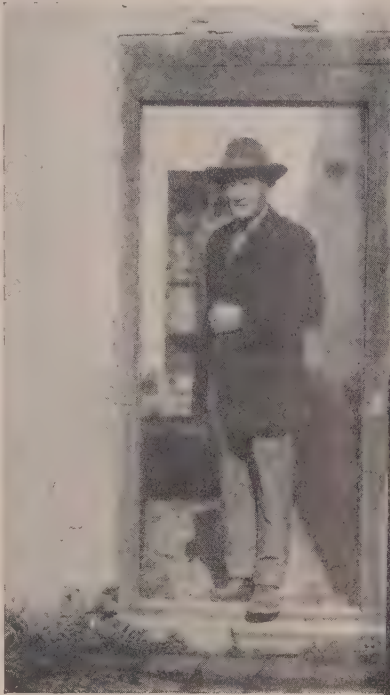
repudiating the divided church just as its awakening proceeds step by step to the true significance of sectarianism. It will have none of our dissensions about names and creeds and ceremonies and church government.

My mother had an old-fashioned notion—a sort of intuitive osteopathy, I presume—that babies need to be shaken, head down, occasionally, to prevent them from getting "liver grown." That we are "liver grown"—that is the matter with us and we need to be roughly shaken up to tear loose some of our adhesions. What is that we read somewhere in the Bible

—is it Psalms or one of the prophets?—about the Lord "shaking mightily the nations"? It seems to me the whole Christian world is about to have such a shaking-up as we've never had before from that very missionary enterprise about which we have all been so eager, and my group must take their "treatment" along with the rest. We must all get down to details and analyze ourselves to find out what barriers are determinedly holding us back from the way of union and tear them down.

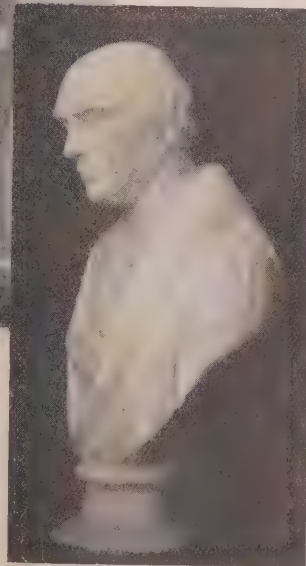
There has been no wiser step taken in the history of Christian missions than the establishment of union Christian colleges in the Orient. By so doing we can help to allay the disgust of Orientals with our sectarianism, while *only* by so doing can we hope to promote colleges of acknowledged efficiency. It would be well if we could learn the same lesson at home and, in many instances, adopt the same policy. In one small city, Baptists

and Disciples are each maintaining a school of secondary rank and importance, periodically appealing to the people of the city for funds. If they had the vision to unite, they might reasonably enough hope to rise above mediocrity and to build up an institution of which everyone concerned could be proud. It is hopeless to expect people of other religious affiliations, or none, out of mere civic pride, to pour out money indefinitely to help Baptists and Disciples perpetuate their inherited and infinitesimal differences.



Dr. W. E. Macklin in the doorway of a Buddhist temple, Nanking

"I had long revered the names of our missionaries in distant lands—the Garsts of Japan, the Macklins in China. . . . I found myself associating their names and deeds with those of Carey and Judson and Morrison . . . ."



—W. R. Warren

Bust of William Carey, early missionary to India, at Serampore



As I progressed in the study of missions, I also came to have the profoundest regard for the great missionary heroes of the early days of the enterprise. I had long revered the names of our own missionaries in distant lands—the Garsts in Japan, the Macklins in China, Miss Graybiel and her associates in India, and scores of others whose names and achievements are household words in all our homes; but by and by I found myself associating their names and deeds with those of Carey and Judson and Morrison and Paton and Chalmers and David Livingstone.

“Why, here is Christianity at its best,” I began to say to myself, “and most of the people engaged in this work never heard of ‘us’ and the particular phase of truth which we stress.”

I was seized with a perfect frenzy of introspection. As never before I questioned the rigidity of my belief in certain details of Christianity. I found myself asking over and over again:

“What are the distinguishing characteristics of Christianity? What is being a Christian? Is it accepting certain doctrines, obeying certain commands, observing certain rites that seem to me obligatory and sacred?”

If I should go into a strange country and find vast numbers of people inspired by the lofty ideals of the Bible, reverencing God and trying to emulate the example of Christ in their daily lives; if I should see its civilization maintaining churches and schools and hospitals and orphanages and homes for the aged and infirm; if charitable organizations were ministering to the sick and the needy and, especially, if honesty and chastity and brotherly kindness prevailed—should I not say at once, “I have found a Christian community”? Would it occur to me before arriving at that conclusion to ask about a name or a definite belief or rites or ceremonies?

Invariably, too, there loomed up before me some monumental Christian life to whom the details of my Christian life were altogether foreign, and I said:

“Do I doubt that this man, this woman, was a Christian?”

David Livingstone, for instance, sacrificing his whole life in an effort to uplift the lowliest of the human race and to clear the way for the healing of the “open sore of the world.” David Livingstone, “at the mention of whose name,” a great preacher has said, “a whole continent swings into view,” and who went to heaven from his very knees as he communed with his heavenly Father. Would I say that David Livingstone was not a Christian?

Or Queen Victoria, who cleansed and purified a court as almost no other sovereign ever did and

created a religious and moral atmosphere that steadied and sobered a whole great nation, and checked unbelievably excesses of materialism and vice and human tyranny. For, however weak she may have been politically, no one denies the preeminence of Queen Victoria’s social and moral and spiritual influence. Clean, kindly, devout, a real devotee of Christianity—would I say Queen Victoria was not a Christian? I knew that times out of number I had heard her held up as a model of womanly and Christian virtues.

Whatever our idea of heaven and its conditions or rewards may be, would we question for a moment the



“The chautauqua movement was an outstanding feature of midwestern life during the first decade of the new century”

expectancy of such as these in the hereafter? Was I willing to say, “But here, he didn’t believe this, she didn’t do that which, as I see it, is essential to being a Christian, and therefore I renounce my right of fellowship with him, with her, in the ranks of Christ’s followers”?

The very thought was repugnant to me. I rejoice in the achievements of such as these. I feel a personal thrill in the conviction that they are mine—they belong to the same great company that I do.

And if these notable souls, why not the near-at-hand Christians all about me? Will a different way from mine do for a great missionary, a great queen, and not for the lowliest seeker after spiritual experiences? Has God one way for the high and another for the lowly? A different measuring rod in America from that used in England or Africa?

To the reader who has never known anything of this “strait and narrow way,” all this seems trivial, much ado about nothing, fighting a straw man. But there is not a doubt in my mind that there are even yet numberless people who, in practice, at least, adhere to the same ideas, and numberless others who would like to get away, but who feel just as I once did, that they dare not be disloyal to the heavenly vision.

(Continued on page 45.)





—W. R. Warren.

A street in Nanking showing, at the left, soldiers of Sun Chaun-fang's army marching north from the Drum Tower in pursuit of northern forces driven out in October, 1925

# The Anti-Christian Movement in China

## Must Christian Missions Change Its Role?

By EDWIN MARX

Other chapters of this informing series appeared in September, February and May World Call

THE Christian religion as an organized movement is confronted today with the most strongly organized and determined opposition it has experienced since the Crusades of the middle ages. The attack is in full swing throughout Russia and most of Asia. While the uprising has started spontaneously in several widely separated centers, they are parts of the same world-wide spirit, and as they spread in widening circles till they meet, they tend to coalesce. In China the gauntlet was thrown down to the Christian hosts in 1922, at Peking. At the time the World Christian Student Federation was meeting there. After some heated agitation the movement subsided, but in the summer of 1924 it broke out with renewed vigor and has grown nation-wide in its activity. The grounds of the opposition are partly philosophical, and partly political.

### The Christian Movement in China

The modern period of missionary activity began with the arrival of Robert Morrison in South China in 1807. Converts were made, churches were established, and the movement spread, slowly at first but with gradually increasing momentum. The quarter century just closed, following the upheaval of the Boxer rebellion in 1900, has surpassed all the preceding century in the number of foreign missionaries working in China, in the growth of the membership of churches, and in the bulk of activities conducted. In 1922 a National Conference was held representing all sections of Protestant Christianity in the land, and a permanent National Christian Council was established which gives visible unity and direction to the

movement as a whole. It is not an organic union, but a working federation. The Protestant membership in the country is approximately half a million, besides the friendly adherents. The Catholics report two or three times the same number. The movement exerts influence in the country out of all proportion to its numerical ratio in the population. Considering its wide distribution, its strong financial backing, the select quality of its constituency, its efficient system of schools and hospitals and the other activities which it carries on, it is safe to say that the Christian movement is one of the most powerful factors in the life of the nation.

*The China Press*, a daily newspaper published in Shanghai, is recognized as one of the foremost foreign language journals of the Far East. The following is an editorial from their issue of May 18, 1924:

If business men generally cooperated as fully and attended as closely to the extension of their trade in China as do the missionaries in their work in this country, there is not much question but that China would have been developed commercially much more quickly than has been the case in the past. And it is also quite possible that missionary work in China might have progressed much more rapidly in the past had the missionary leaders years ago adopted the scientific methods of handling their problems that they are applying today. These factors are apparent to anyone who will take the pains to study the reports of the National Christian Council which is now in session in Shanghai. Just what influence has been brought to bear is not apparent to the outsider, but of the fact that the various missionary and missionary educational institutions and organizations are getting down to bed rock in their study of the China situation, there can be no question. And in this study of China, no field of human activity is left untouched. Committees have been during the past year considering such subjects as international relations, education, problems connected with the home, the develop-



ment of the country church, China's industrial development, opium and the narcotic evils, social surveys, distribution of Christian literature, and so on, and these subjects in turn have been split up and considered from various points of view.

### The Grounds of Opposition

On the philosophical side the opposition to Christianity by intellectuals is identical with such attitudes in other countries, and is part of an attack on all religion. The principal charges are that all religions, including Christianity, are dogmatic, conservative, traditional, repressing freedom of inquiry and progress; that they foster partisan prejudice, thus retarding the unity and harmony of the human race; that they encourage superstition, and suppress individuality by encouraging a sense of dependence, as over against self-realization. "Religion is the narcotic of the masses." Regarding Christianity in particular, they stress the orthodox persecutions of the heretics, the historic warfare between science and theology, the traditional alliances between the church and the despotic classes of society, and the irrational elements in present day fundamentalism. Especially vigorous is their indictment of organized Christianity's entanglements with the current economic and political order. To quote one of their pamphlets:

The present organization of capitalistic society permits on one hand property holding classes who live without work, and on the other hand non-property holding classes who work but cannot get anything to eat. Present day Christianity and the church is the evil demon who helps the former class to rob and oppress the latter.

### The Political Aspects

Christianity in China comes in for especially vehement denunciation at the present time because it is allied with the Powers which the Chinese National movement is opposing. Their grievances on this point are summed up in an article recently published, which is typical:

Foreign governments as the past experience shows have often used missionaries as means for accomplishing their political ends. The French government has made greater consistent use of missionaries in acquiring political and economic rights in China. Henri Cordier, a well known French writer and historian, said, "Roman Catholic missionaries have been the cornerstone of our politics in the Far East. The exercise of this protectorate over them has been much less on our part a homage rendered to religion than one of the factors of our politics." The murder of Abbé Chapdelain in Kwengsi in 1856 was the immediate occasion for the commencement of hostilities against China. French Indo-China was acquired from us after a series of interventions to revenge the murder of Catholic missionaries. The killing of French missionaries in Szechuan brought forth demands from the French consul at Chungking for mining rights in six districts and an indemnity of 1,200,000 taels. The occupation of the railroad from Pakhoi to Nanning was obtained by France because of the murder of a missionary in Kwengsi in 1898.

Then follows a résumé of the acquisition of Tsingtao by Germany, the payment of heavy indemnity and the sole right to important economic concessions in Shantung in 1898, as the result of the death of two German missionaries at the hands of robbers; as a consequence of which advantages granted to Germany, Russia de-

manded and secured the lease of the Liao-Tung peninsula, and Great Britain in like manner acquired Weihai-wei. The writer then says:

Although American missionaries have no motive in acquiring lands, through them the Chinese sovereign rights have thus many times been curtailed. The correspondence of the State Department conducted for the protection of American missionaries involves scores of cases and if compiled would constitute several respectable volumes.

### The Methods of Opposition

The anti-Christian forces have some very effective methods of making their activity felt. They publish bulletins, handbills, cards and posters for wide distribution, and articles in newspapers. At least one national weekly has been established to serve their purpose. Meetings are held in schools and public auditoriums, and in other public places, often with prominent persons speaking. Processions parade the streets with banners, and teams of speakers seek to arouse the populace. Occasionally attacks have been made on Christian assemblies, or disturbances started which broke up meetings. The latter methods are most common when special Christian activities are in progress, as Christmas festivities or a series of evangelistic meetings. In some cases students have organized to spread anti-Christian propaganda in their communities during school vacations.

Against Christian schools the brunt of attack has fallen most severely. The opponents have tried to draw students away from the schools, and to limit the public privileges of those who remained. They have been largely instrumental in securing the passage of government rules which strictly regulate the Christian schools. The rules, adopted in final form November 16, 1925, are as follows:

(1) Schools organized in accordance with the regulations governing the organization of private schools by foreign nationals or churches of foreign missions may apply for registration with the Chinese educational authority.

(2) The name of the school shall begin with the word "private."

(3) The principal or director of the school shall be a Chinese. In case there is already a foreigner in this position, a Chinese shall be installed as the assistant principal or director, who is to represent the school in its dealings with the Chinese authority.

(4) If the school is under the management of a board of trustees or directors, the said board shall have a majority of Chinese members.

(5) Such schools shall not be made the agencies for the propagation of religious interest.

(6) The curriculum shall follow the standard issued by the Board of Education. Religious subjects shall not be listed as required.

The above are the more spectacular methods that have been employed in the prosecution of the anti-Christian movement, but besides these in every way that the promoters of it can command, the influence goes on pervasively and persistently.

### Effects on the Christian Movement

The basic attitude of representative Christian leaders from the first toward the anti-Christian move-



ment, has been that it was a very serious matter, but one which in the long run would contribute to the best interests of the religion in that country. They have felt that in so far as the criticisms against the church are true, the believers should welcome and profit by them; and where the critics were in error, the publicity would expose the error and leave a better understanding than before. Also the opposition would lead the adherents of Christianity to think through their position, and this would ground them in a more intelligent understanding of their faith.

Thoughtful Christians know that there are certain readjustments that the religious program in China should have made, even though there had been no such outburst of opposition as has occurred, and those who have a responsible part in shaping the policies are prepared to give all possible assistance in that direction. It is important also that the constituency in America and in Europe who give so liberally to the support of foreign missions, should understand the circumstances that make changes necessary.

For one thing, it is essential that the church in the Orient divest itself of all purely temporal and local accretions which it has gathered in its association in other environments. The church must become naturalized in the East, so that its architecture, its forms and ceremonies of worship, its formulations of belief,

its literature, and all such expressions of the corporate life, shall represent the genius of those members, and not of some foreign race or nation.

The universal elements in its message must be stressed, and the control and direction of the movement in the land must be in the hands of the nationals who compose its membership. The foreign missionary in China, for example, must become a friendly adviser serving under the direction of the Chinese leaders, even in the case of the work which is supported with foreign funds.

The church must emphasize the practical aspects of its service, rather than the metaphysical side of the teachings. "Is this religion a help to the individual's life, and a benefit to the country?" is the question that must be answered with concrete evidence.

Finally, the religious intercourse of the East with the West must be a process of mutual exchange. The principle of reciprocity can be practiced in the realm of spiritual possession as well as in commerce of material goods. The East and West can supplement each other and build a better civilization than either has yet attained. But the Occident must get rid of its superiority complex and realize its obligation to receive as well as to give. On no other basis will the East be willing to continue the traffic with the West in spiritual and cultural commodities.

## My Personal Experience at the Fall of Nanking

By EDWIN MARX

**B**OOM! Put, Put, Put,—Boom, Boom!!!

On Monday afternoon, March 21st, Nanking residents heard the first sounds of the battle which they knew had been raging near the city for days. Listeners on Wu Tai Shan hills near Hillcrest School could smell the smoke blown over the walls from Han Si Men. Some scores, or perhaps hundreds, of foreign women and children, in anticipation of a siege or the fall of the city and scenes of violence and confusion which would likely accompany either event, had already left. Those remaining had been organized according to definite plans for evacuation in case of emergency. About dark the messenger for our section arrived at the door: "The consul's instructions are for the women and children to be ready to move at a moment's notice. The order may come any time during the night or it may not be till morning."

We slept with clothes on and hand baggage packed. At 5 a.m. the doorbell rang. Another messenger, one of the foreign men: "I'm doing the Paul Revere stuff," he explained. "The women and children will gather at the ap-

pointed place near the University at once. They will be conveyed by automobiles to the river. The first load will leave at six o'clock."

Between then and eleven that morning, 105 women, sixty-five children and four men were conveyed aboard ships in the port at Hsia Kwan. There remained of Americans about sixty men, forty women and twenty children in the city.

During Tuesday and Wednesday nothing of further moment occurred. The firing continued intermittently through the day-

time and furiously during Tuesday night. Wednesday noon reports intimated that the Northerners would make a stand inside the city, and we were prepared for a siege. But late in the afternoon squads of Northern soldiers appeared in the streets without arms, headed toward the river: then more, and still more, till the main thoroughfares were choked with them from wall to wall. The Northern army was in full retreat. The gray-clad stream of men flowing toward the river continued through most of the night, but so quiet were they that, though our house was on the principal road



Ballie Hall, where the missionaries gathered for protection during the looting of the city



and within a few yards of the fleeing throng, we were able to lie down and sleep with comparatively little interruption; though naturally we were on the qui vive for shooting or other sounds that would indicate a change in the situation.

#### The Fatal March Twenty-Fourth

At daylight all was quiet and the streets in our section were deserted. Presently troops of soldiers on horse and on foot appeared passing along our road with Nationalist flags. Shooting began, but we thought nothing of it, for we had been told considerable firing would take place as a signal that the Nationalists were in possession of the city. We thought the worst was over, as the Northerners were apparently out and the Southerners in, and no fighting had taken place in the city. Now there would be no occasion for any. We had all been warned to keep off the streets. I went down to our front gate and seeing a neighbor who was a cordial friend and who was in touch with events, I asked him the state of affairs. He replied, "The Southern troops are in control. Everything is all right now."

We soon saw that if things were all right, the people did not realize it. They were running here and there, hiding around corners, and apparently under great excitement. Repeatedly we would hear a volley of shots and see a crowd of people scurry from one hiding place to another. In one such group we saw a policeman in uniform making his get-away as industriously as the others. Up to this time we thought the soldiers were firing merely to intimidate the people and impress upon them the need of submission to the new authorities. But gradually the evidence emerged that something else was going on. People appeared everywhere laden with articles of clothing, bedding, food, household furniture,—anything of value and some of no value, that was portable. Two men went down the road bearing a stove. A boy lugged two screen doors. What were they up to? I supposed the customary panic at sound of firing had seized the people, and whether or not they had reason for fear, they believed their possessions were in danger and were fleeing with whatever they could lay their hands on, even though they had no safe place to go.

Then suddenly our servants burst in with the word that foreign houses were being looted, and that Dr. Williams had been killed. They had no proof for any of their disquieting statements, only "people say." I told them to calm themselves, and not to believe such things without reasonable evidence. Meantime, we prepared and ate breakfast, and made a show of keeping normalcy about our premises. As it was unwise to appear on the street, or even to send a messenger with notes, we knew nothing of what our neighbors were experiencing, or what was happening in the city, except what we could see from our own windows.

About 9:30 a servant came running, breathless, and said, "Quick! Soldiers are at the back gate demanding entrance!" I took one intense moment to decide whether to keep Mrs. Marx in the house and try to conceal her, or to send her out of the compound. The servants had urged that she be locked in a room, but I knew that was futile. Acting on impulse I hurried her to the gate on the main road, and sent her flying toward the gate of the Girls' Middle School, about a hundred yards down the road and on the opposite side. Fortunately that space was clear of soldiers at the moment, and as soon as she reached the gate she was seized by friends who conveyed her at once to a place of concealment.

I turned back into our yard just as the soldiers and mob entered our rear gate. In a few seconds they rifled all my pockets and were demanding more money at the points of several rifles. I told them I had no more, but they might search anywhere in the house if they thought they could find any. There was no need to tell them; they were already doing it. In a few minutes' time the house was topsy-turvy from ground to attic. The soldiers were quite sure they did not want anything but money. Even some table silver, a few pieces of which were at hand, did not attract them. "Money or your life," was their slogan. But the rest of the mob—I don't know yet whether they were the dregs of the population who lived in our city, or were camp-followers who had come in with the army, probably both—these were not fastidious. They took everything that came to hand, and carried away till the house was bare inside as a last year's bird's nest. We heard afterward that in some places (for the same scenes were being enacted at every foreign place in the city) they even tore up floors, carried away doors and windows and stripped off iron roofing.

I surely wish there had been a dictaphone in the house that morning capable of recording all that was said. I know I can't remember it all. I would like to know how many times they threatened to kill me, not only as a means of seeking to extort more money—that wasn't the most blood-chilling part of the experience, for one knows that as long as they really are doing it to secure money they may refrain from committing the extreme act, lest they defeat their own purpose—but even more disconcerting at the time was the matter-of-fact way in which they imparted the information that all foreigners had to be killed; there was absolutely no chance for any to escape. I believed they meant what they said, and I still believe that they meant it. I would like to know how many times I asked them why they wished to kill all foreigners—even after I had pretty thoroughly learned their answer. I really was puzzled to know what had caused this sudden outburst of fury. I had heard a day or two previous of some incident at Shanghai, and I thought that possibly the firing of the foreign troops on a mob trying to break into the settlements had inspired this outbreak. But none of them mentioned any particular incident; they only gave the stock reasons that "all foreigners are imperialists, exploiters of China," and stated that British, Japanese, Americans and French are all in the same class! They all had to be killed.

Interspersed with the moments of imminent danger, were some of lighter vein. Some of the soldiers, especially the younger ones, were filled with childlike curiosity about things in the foreign house. I don't know to how many I gave a lesson in the operation of the typewriter. One wanted a drink of tea, and when we offered him hot water, I had to take a drink before him to assure it wasn't poisoned. I remember two or three were friendly enough to joke with me, and we all laughed together, but I'm afraid I can't remember what the jokes were. I can recall in the shifting throng one or two who tried to encourage me and told me not to be afraid—I'd come out all right. But their voices were drowned in a debate over the question whether it was better to kill me in the house or out in the yard. I remember trying to come to some conclusion in my own mind as to which would be better, if they should ask my opinion, but I haven't been able to decide yet. Above all, I should want the dictaphone to record what those two Chinese young men, Mr. Tung and Mr. Sie, said



Union Theological Seminary, one of the buildings of which was burned. Reports to date have not designated which one



when they came in and began pleading for my life. At the moment of their appearance I was ringed around with a half dozen rifles and a couple of bayonets again demanding, "money or your life." Mr. Tung opened his coat, exposing his defenseless body as a pledge for me. He told them of my record as a helping friend of China and reminded them that my country, America, had always shown a friendly attitude toward the Chinese people. Thereupon they consented once more to let me go "for a financial consideration." Mr. Sie dashed out of the house and in a few moments returned with some money—I did not ask where he got it, nor how much it was—and without further ado the two young men hustled me out of the house, and over to the Girls' School. Twice in the short distance on the main road between our gates, soldiers pointed their guns at me and threatened to shoot, but were stopped by the protests of the Chinese who had me in charge.

### Concealment

I was ushered into the presence of the other foreigners in the school compound, who had been concealed since morning: Miss Lyon, Mrs. Gish, Mr. Plopper, Mr. Whipple and Mrs. Marx, who joined them in the way mentioned above. They were in a small Chinese house, at the extreme back of the compound. Presently the Chinese friends, who were guarding our place of concealment and steering away the soldiers who were searching the main buildings, came and informed us that we must be gotten to a more secure hiding place; "for," they said, "this place is not secluded enough, and you will not be safe if they find you, as they won't listen to reason." So they prepared us a place in the fuel house. The fuel consisted of bundles of the reeds called "lu chai," each bundle eight to ten feet long and as thick as a man's body. We climbed up on the top of the pile of fuel, and into a depression made by removing some bundles at the back, against the wall. Here, in a space barely large enough for the six of us to crouch, we spent the time from noon till dewy eve. Meanwhile, the rioting, looting of houses, firing of guns, and general confusion continued. We knew the search for us and other foreigners continued, for our friends who were guarding our hiding place were exceedingly wary, and in the tumult of voices that floated over the compound walls we could frequently hear the word, "foreigners." Those who were ministering to us and trying to keep up our courage, had given this meager encouragement: "Some students have promised to come for you after dark and escort you to the University. If they don't come we will think of a plan to get you out." While we trusted much to their faithfulness and resourcefulness, we could not help but feel it was a rather slim chance if our position was so precarious that we had to be clandestinely slipped out under cover of darkness, especially as we had to cross several main streets which were sure to be guarded by soldiers. And besides, what was the use of getting to the University, if the army, which was in undisputed control of the city, not only refused to protect us, but was definitely against us. There could be no escape from that city of tremendous walls without the consent of the authorities. And the authorities were not protecting us. That they either were unwilling or unable to do so, was evident from what had already happened, and the sounds of pandemonium that were still in progress.

### The Warships Speak

And then, suddenly, another sound broke over the raging city and silenced the tumult, as one may imagine the roar of a lion reverberating through a jungle subdues the chattering and screeching of lesser denizens. I wish it were possible with words to convey an adequate conception of that moment. With a roar that seemed to shake the foundations of the city, salvo after salvo of guns boomed from the river, four miles away. In a few seconds a shell was heard hurtling through the air above us; then crash! one exploded so close to us that a member of our party looking out through a crevice thought he saw pieces of the flying fragments. Perhaps he did, for we learned that the explosion was not further than 200 yards from us. There were other reports of guns; how many we heard I would not venture to say. Taken as we were by sur-

prise, we forgot to count the shots, or to note the intervals between, or the total duration, until it was over. It was awe-inspiring in its effects. There was something so overwhelming about the roar of the guns and the bursting of the shells, that one could not find place for so petty a feeling as personal fear. The fate of a mere individual seemed of no consequence in the grip of such elemental forces—this was my reaction at the time. On the Chinese the effect was as if the crack of doom had sounded. The popping of rifles and clamor of voices were stilled instantly. The city, which had been a Bedlam since early morning, was as silent as a graveyard. Looking through an aperture in the wall of our hiding place, we could see a string of soldiers fleeing over the hills toward the open spaces to the east. Then we knew certainly what we had already surmised while the bombardment was in progress, that the sound of those guns, terrific and terrifying as it was, yet was a voice speaking to quell violence, and in behalf of peace and safety for those beleaguered. I believe that the law-abiding Chinese, also, whatever they may feel obliged to say in public, were glad in their hearts for the masterful voice of those guns that day. A foreign man who was in the local Kuomintang headquarters at Hsia Kwan when the firing occurred, said that as it started, members of that organization exclaimed, "Good! They ought to have done that sooner!"

In a few minutes after the firing stopped, we heard bugles. We did not know what they signified, but learned later that this was the officers calling their men together and leading them away! And yet some reports have tried to blame the looting of that day on defeated Northern soldiers!

We soon began to wonder what connection the cannonading might have with the possibility of our escaping; more especially when time passed—a half hour, an hour, two hours—and no change in our position. One of our faithful guardians had previously brought Chinese garments for each of the women in our party, and now came with some for us men. These garments were to conceal our identity as nearly as they could when we were conducted through the streets.

### Rescued

About eight o'clock they came with the welcome news that our waiting was over: our Chinese friends had located a friendly officer and he had guaranteed safe escort for us to the concentration point at the University where responsible troops would guard us from further attacks. As we went out under the open sky we could see it lighted up in various directions by the lurid glare of burning buildings—practically all of which we afterwards learned were foreign property—the Nanking Theological Seminary, the Hillcrest School (for foreign children), and some ten or twelve missionary residences.

On the third floor of Bailie Hall (the College of Agriculture and Forestry) we found those who had managed in one way and another to reach that point of comparative protection. Not nearly all the community were there yet, and many were the anxious surmises as to the whereabouts or the possible fates of those still unaccounted for. A few more drifted in before midnight. Every new arrival was hailed with enthusiasm which can better be imagined than described; and as each contingent added its tale of experience, we realized that it was no superficial danger which had assailed the community. Not one had been spared hairbreadth escapes, though of course some experiences had been more thrilling than others. They had hidden in Chinese huts, in attics, in cellars—and every conceivable kind of place. Two men had been in a cistern for nine hours. Numerous ones while hidden had heard the searchers discussing how they would kill them when they found them. One man had repeatedly been requested to kneel and be publicly executed, and was with difficulty extricated. Another party was told by their protector, who had been seeking to extricate them, that he was finally convinced there was no possible hope of escape for them—and he wept bitterly as he told them. This was just before the firing from the warships. Soon after the firing took place he came back with a more hopeful message and the party of course was eventually saved.

One thing to which we all agreed as we exchanged experiences after getting together, was that we should never refer



to the experiences of that day without paying tribute to the courage, faith, loyalty and heroism of our Chinese friends. We are not sure but that dark day was worth all it cost in hardship and losses, for the sake of the treasures of manhood and womanhood it revealed. Time after time Chinese friends, from the humblest of the servants to the most prominent leaders, risked their lives to save the foreigners. This was true of not only a few isolated cases; it was the universal experience.

On the part of the foreigners, it is not becoming perhaps to say too much, as they themselves would not wish to be eulogized. But for the sake of the inspiration that brave and exalted demeanor always begets in others, it would be well if the stories of personal conduct that day could be recorded. I believe that one reason many of the soldiers' hands were restrained from killing, was that the calm attitude of the victims of their threats overawed them. In spite of their violence and bluster, they stood a bit in respect of persons who were so totally unafraid of them; who instead of cringing and begging for life when threatened, quietly told them to do their worst. So far as I could learn, there was not a missionary that failed to "maintain the highest traditions of the service," and the consular and business representatives at the other end of the city did the same.

#### Humorous Incidents

The day was not without its humorous incidents. One girls' school principal was covered with a "yu pu" (oil cloth), which is the Chinese equivalent of tarpaulin, and she being thus covered, several pupils calmly sat on her as baggage, while the soldiers searched the premises for her. A doctor of the University hospital stained his face and hands a bloody red, and thus presented to the first mob which came to his house such a horrific aspect that they all fled pell-mell. One person being heckled for money or his life, offered to write a check, to which the soldiers agreed, but when he started to write it, a greedy soldier unable to content himself with one check, seized the whole book of checks and carried it off. Perhaps the rarest thing that happened was the looting of Dr. Macklin's beehives. Some of the looters, grabbing promiscuously everything they could get their hands on, picked up his beehives to carry them off. The action that took place when the bees got warmed up, needs a Homer to describe. It was an epic!

#### Evacuation

By noon, Friday, every member of the community that was known to be in the city was accounted for and negotiations were under way for the evacuation to ships in the river. We did not know until we were aboard the ships that evening, that all this time the Consul and the naval officers aboard the warships were trying vainly to establish communications with some responsible military officers in the city—as we had also been trying without success to get messages through to the ships. It transpired that it was only after the foreign officers had delivered an emphatic ultimatum to the Chinese commander, that he agreed to provide a safe escort to the foreigners who were at the University. Late that afternoon the escort was provided and as dusk settled over the city the cavalcade of men, women and children with the pathetically few belongings they had saved and could carry with them, wended their way to the river and went aboard the naval vessels.

### Experiences of Others

**A**T NANTUNGCHOW, on the Yangtse River about midway between Shanghai and Nanking, were Mr. and Mrs. Frank Garrett, Dr. G. L. Hagman and Mrs. Hagman, Miss Lois Anna Ely and Miss Grace M. Tedford, Miss Nancy Fry being at home in Bedford, Indiana, on furlough. Their work was proceeding normally except that the civil war prevented their getting news of what was occurring elsewhere. The first they knew of the Nanking tragedy was several

days after the event when friends came in and told them about it and informed them that an American destroyer was waiting for them at the river. Convinced that the best interests of the Christian cause there would be served by leaving all of the work in the hands of the Chinese Christians, they promptly packed necessary clothing in steamer trunks and suitcases and came down to Shanghai. Thence the Garretts came home and the rest went to Manila.

The Luchowfu group had been advised by the consuls to come in to Wuhu or Nanking in February, but travel was so unsafe that it seemed best to remain in Luchowfu where they were surrounded by friends and had every official assurance that they would not be disturbed. On April 6 they were notified by representatives of the Kuomintang and an officer of the army that their residences would be needed for soldiers. Early the next morning the soldiers overawed the gatemen and walked into the houses of the missionaries. Late that night loyal friends of the missionaries advised them to leave and secured letters from the magistrate and from an officer which enabled them to travel safely by houseboat to the Yangtse River. There a naval vessel picked them up and took them to Shanghai. Thence Mr. and Mrs. Goulter and their three children and Misses Collins and Wilkinson came on to America while Dr. and Mrs. Corpron and two children and Misses Major and Teagarden went to the Philippine Islands.

Frank Garrett relates that the soldiers who were about to kill Dr. Macklin were awed into harmlessness when the veteran missionary coolly told them that it made little difference to a Christian when he died as he "had a Heaven to go to."

At least four of the Chinese leaders in our Nanking churches had their homes completely looted because of their close affiliation with the foreigners. One of them had to flee to Shanghai to save his life and others were compelled to hide until saner authorities came into command. Continued peril attends their labors for Christ and their fidelity to him. Certainly the churches in the United States and Canada will not fail to stand by them loyally through the crisis. To continued supply of the physical necessities of life we must add the spiritual support of our constant prayers and the assurance that we will maintain the entire missionary force in readiness to return at their call.

We are not giving up China; we are getting ready for a stronger and more permanent advance. Our Chinese brethren have so proved their faith as to demonstrate to their own countrymen that theirs is not a foreign but a universal religion, as deeply rooted in China as in America, and needing only time to spread throughout the land and redeem it from its ancient curse.





Ruth Linden, the doll dressed by the Linden Avenue Church, Memphis, for the Japanese children

# The Last Word In Ambassadors

## Friendship Dolls

By NORA E. DARNALL

We tell of the friendship and interest true  
Of children whose flag is the red, white and blue,  
For those who are living in cherry-bloom land,  
To whom we would hold out a child's friendly hand.

And the spirit of childhood shall show us the way  
To friendship that lasts, and to peace that shall stay.

**N**O MORE effective message of understanding and good will could pass between children of Japan and America, than was

expressed in the Friendship Dolls which were sent by our American boys and girls to have a share in the famous Japanese Doll Festival, the Hina Matsuri. The dolls carried with them a new appreciation of Japan on the part of the children of America, for while thousands of them were planning their doll wardrobe and trip, they were studying Japanese life and customs, and learning to appreciate something of Japan's love for children and home—they were coming to really know Japan. The message was one that could be understood by the Japanese children, too, for of all the festivals in the year the Hina Matsuri is one of the happiest.

The festival begins on the third day of the third month, and for three days it is celebrated in every home to honor household ideals and home training. During this time each family brings out from its ancestral treasure house the dolls that have been handed down from generation to generation, from great, great, great-grandmother to the little girl of today. These dolls are placed for inspection and comparison on shelves that are arranged in the *toko-noma*, the place of honor in a Japanese home.

Two dolls, richly dressed, representing the Emperor and Empress, are placed on the top shelf. Below in proper order are court ladies, musicians and historic characters. Then come the everyday dolls, sitting demurely in their places as if they felt the solemnity of an occasion like this when they are allowed to mingle with Doll Royalty.

On the lower steps are arranged pieces of doll furniture, of every kind used in a Japanese home. And on the lowest step of all are tiny lacquer tables filled with food, every bit of which has been prepared by the little daughters of the house. At every meal fresh food is placed before the dolls, and the guests are served as they come and go.

The friends of the family, especially the little girl friends are invited in to see the dolls. Then the daughters of the house in their very loveliest kimonos are in turn taken by their mothers and grandmothers

to call on their friends and enjoy their display. Sometimes on this day a choice doll may be added to the happy family circle; then they are all packed away again for another year.

This year nearly 11,000 American dolls were guests of these doll families during their festival. They became permanent additions to the valued doll collections and were stored away after the festival days, to carry to succeeding generations the message of friendliness they brought. This remarkable project was worked out by the Federal Council of Churches of Christ in America, through a Committee on International Friendship.

Each doll that went to Japan was provided with a tiny passport. In addition it carried a friendly letter written by the children themselves giving among other things the doll's name and the name of the group which sent it out on its mission of international friendship and good will.

Hundreds of these dolls were sent by the churches of the Disciples of Christ. Farewell parties were planned for them. In the one given by our church at Bend, Oregon, the entire community had a part. All the girls of the town were invited to bring their dolls. There were hundreds of them present. Mothers brought the ones they had played with years ago, and merchants sent dolls from their stores to be special guests. A number of tiny girls played the part of live dolls and assisted in receiving and serving.

**W**HEN the dolls arrived in Tokyo, a reception was held in the Young Men's Christian Association. Members of the royal house and other officials gathered to join with children of Japan in welcoming the dolls. Flags of the two nations made an attractive setting and the military band played as the children sang the national anthems of the two countries. Speeches were made by the American Ambassador and Viscount Shibusawa in appreciation of this effort to unite the children of these countries in a movement toward mutual understanding and friendly relationship.

Among the more than a thousand official guests present were the seven Imperial Princesses. Fifty of the dolls were presented to Princess Teru, one to represent each of the forty-eight states, and one for



"Miss America," sent by High School students, and "Miss America, Jr.," given by children of elementary schools. Later these will be sent to the Imperial Museum.

The other dolls were distributed through the Department of Education to the schools and kindergartens over the country. Word has reached us that one of them was presented to our Tennoji Kindergarten at Osaka.

There were three great receptions given in honor of the dolls which came to Osaka. First, the department stores displayed them for five days, during which time tea was served and the Japanese children presented programs of songs and plays. Our Tennoji Kindergarten gave two days to the Mitsukoshi Store.

One Hina Matsuri Day, an official reception was held in the big city hall. It was filled with boys and girls—thousands of them as well as grown-ups who crowded close to listen to the speeches that were made in appreciation of this expression of good will and interest between the children of the East and the children of the West.

The Asahi daily newspaper gave the third reception on March 6, the birthday of the new Empress. The program was planned altogether for children with songs and dramatizations full of doll action.

W. H. Erskine, our missionary and principal of Christy Institute writes:

"I wonder if you have any idea of the greatness of the undertaking, or the really wonderful results of the message brought by the Friendship Dolls.

"They have been distributed and will be blessed in their further mission among the schools and kindergartens of Japan. The Japanese welcomed the dolls because of a love for America and 'things American' that is genuine, even though they cannot understand the discrimination we make, by what seems to them unfair and unnecessary laws. May God bless you for this great movement. I believe it will prove a good start in the direction of a peaceful, more friendly world by pointing to a time when the children of today, with a new spirit of love and understanding will be at work tomorrow for God's will of 'peace,' providentially set forth in the name 'Pacific' Ocean."

# Launching National City Church Crusade

## A Challenge to the Brotherhood

**P**LANS for bringing to realization a long cherished dream of the Disciples of Christ were projected at a great *ALL-STATES FELLOWSHIP MEETING* held in Washington, D. C., April 27. More than 225 men and women met in all-day session to consider the building of a worthy representative church in the capital city, and to complete plans for a nation-wide crusade for funds to cover the cost of building, grounds and equipment and to provide a small endowment.

R. A. Long of Kansas City presided. No enterprise was ever more frankly and fully discussed, and the endorsement was hearty and unanimous. The original goal proposed, said Mr. Long, was after careful deliberation considered inadequate for the building of a worthy church house, and the committee had voted to raise the goal to \$1,750,000.

Speaking to the topic "A Dream of Years," Dr. Earle Wilfley, pastor of the Vermont Avenue congregation, which will occupy the new building, told of the inception of the idea and its growth through the years. He reviewed the days of the old "Mother Church" under the leadership of Dr. J. T. Barclay, O. A. Bartholomew and Frederick D. Power, and pointed out that while that history was one of poverty and inadequacy, the church had fulfilled a glorious ministry. In closing Dr. Wilfley said, "Washington is your capital. The churches here are your stewards. This movement, born of God as we believe, has gone beyond any one congregation or our combined brotherhood in this city. It is your project; this building is to house your brotherhood; it is to represent you."

The method of organization and the accomplishments of previous meetings were presented by Oreon E. Scott, secretary of the administrative committee, and W. Palmer Clarkson read the articles of incorporation and the agreement with the Vermont Avenue congregation, whereby the building site is turned over to the corporation.

F. W. Burnham, president of the United Christian Missionary Society closed the morning session with a brief address, stating that in spite of the emergency that exists with certain of our missionary and educational interests, this en-

terprise can be carried to completion without injury to the other programs of the brotherhood.

In the afternoon session H. H. Harmon, secretary of the department of endowment and promotion of the Board of Education, who will direct the crusade for funds, asked the group to face frankly the handicaps and the assets of the undertaking and said, "Our people can do this thing; it will give us the great common denominator which we need; we have the money, and need only to be challenged by a great united program; our faith must be large, and in the end will come the victory of faith."

Claude E. Hill of Tulsa, Oklahoma, pointed out that the project is of God, the time is opportune, our people need such a program and we have the means and faith with which to carry it out. A score of other leaders spoke with like confidence.

The group spent two hours in a trip about Washington, viewing the site of the proposed church at Thomas Circle and the national church buildings of other communions.

Three brief addresses constituted the evening's program. R. H. Miller spoke upon the National City Church enterprise as a part of the great Pentecostal celebration, expressing the hope that the culmination of that celebration in 1930 might see the dedication of a great representative church in Washington. A. E. Cory, speaking upon "The Urge of the Task," stressed the need of conviction and enthusiasm in such an undertaking. He urged that the church be built as a testimonial to the world of the unity of God's people.

The committee on findings, President J. T. T. Hundley, chairman, brought in a report endorsing the project and expressing faith in its successful outcome. This report was adopted unanimously.

Dr. C. S. Medbury of Des Moines gave the closing address, speaking to the topic "But by My Spirit." "The building of a National City Church," said Dr. Medbury, "will be accomplished not by our resources, nor our judgments, nor our convictions, but by that undergirding of forces divine which makes all things possible to him who walks with God."



# What Do Your Children Do During Vacation?

## The Vacation Church School an Educational Opportunity

By EVA CALLARMAN

VACATION is a wonderful time until it has been enjoyed for a week or two. Then children are restless and want something new and interesting to do. It is to meet this need that the vacation church school program has been formed, offering a unique and unequalled opportunity for teaching Christian living to our boys and girls. It has a distinct place in the church's program and in the community. It supplements the work of the Sunday church school, the week day church school, community organizations such as the Junior Red Cross, public library and public playground and the work of the home in such a way that an essential unity is preserved in the life of the child.

Workers in the field of religious education have long wished for more time for teaching than is possible on Sunday morning. The vacation school offers two and a half to three hours daily in contrast to the one hour on Sunday morning and that same amount of time for five days a week for a number of weeks. Long consecutive periods such as this make possible the carrying out of a really worth while program, with time for children and teachers to think out solutions to problems without interruption. It puts to good use part of the leisure time of children and makes them happy because they are interested and busy.

The nature of the curriculum in the vacation school is unique. In the first place the vacation school has no traditions that it must follow so it can proceed along any course it wishes and shape its program to meet its needs and aims. Its aim is to help build a great Christian citizenship. This can best be done

by seeking out life situations of boys and girls and using these as curriculum material. For instance in a certain school a boy came in breathless one morning and told how he had "licked a Dago" and driven him away from the door of the school because "we don't want any dirty Dago here." This offered the situation and beginning right there, teachers and children began the solution. Someone knew the boy at school and knew where he lived, so they went to see him. They found that he was a Syrian and that his people had come from Syria. They found his country on the map, traced the journey there, learned of the dress, food, games, music and heroes of his country, and he became almost a hero in their eyes. What fun they had living over his experience, learning to appreciate him and his country. Then they wanted to study other countries too. Through individual and cooperative effort the children were creative in their thinking, made out their own plans, carried forward their work, came to their own decisions and were intensely interested all the time. They read "Our Syrian Guest," learned the Shepherd Psalm and other Scripture that was related to what they were doing, learned hymns, hunted pictures, wrote a play and dramatized it. Other foreign families were discovered and were glad to give any information desired. Keepsakes and things of interest, together with maps and notebooks and other things that had been made were exhibited, and others not in the school had a chance to share in their findings.

The vacation church school is here to stay. It has grown in a few years until now it has a permanent place in the program of many of our churches.



Model of Jerusalem made by  
Daily Vacation Bible school  
pupils



# Annual Meeting of

By H



Members of the Board of Education of the Disciples of Christ

Front row (left to right), H. O. Pritchard, general secretary of the board; Mrs. Nellie Stewart, secretary; Mrs. L. N. D. Wells of Dallas, Tex.; Mrs. Alda R. Teachout of Cleveland, O.; Mrs. L. N. D. Wood, office secretary; Miss Imogene Mitchell, assistant office manager; Miss Elizabeth Gilbert, treasurer; board; Mrs. Mary Craig of Des Moines, Ia.; Mrs. H. C. Armstrong of Indianapolis; Miss Genevieve Brown, publicity division, department of endowments; Mrs. Dora T. Winter of Lincoln, Neb.; W. P. King, president of Carr-Burdette College, Sherman, Tex.; E. R. Cockrell, president of William Woods College, Fulton, Mo.; D. Lee, president of Christian College, Columbia, Mo.; G. D. Edwards, dean of the Bible College of Missions, Roy K. Roadruck, president of Spokane University; Daniel W. Ohearn, Oklahoma City, Okla.; John H. president of Culver-Stockton College, Canton, Mo.; Dr. Bert Wilson, president of Eureka College, Eureka, Ill.; and Dr. F. W. Reeves of the University of Kentucky, director of college surveys for the board.

Middle row (left to right), Max Critchfield, office manager and treasurer of the department of endowments; A. D. Harmon, president of Transylvania College, Lexington, Ky.; Walter M. White, pastor of the Christian Church, Memphis, Tenn.; Gordon Davis, alumni secretary of Hiram College; T. B. Clayton, promotional secretary of Hiram College; O. L. Shelton of Enid, Okla., director of the endowment crusade of Hiram College; C. L. Dinsmore, instructor of religious education, Hiram College; W. A. Shullenberger

**T**HE Board of Education held its annual meeting at the Severin Hotel, Indianapolis, Indiana, April 18 to 21. There were certain features which characterized this annual meeting and made it distinctive. They were:

1. The promotional men of the various colleges were called together by Dr. H. H. Harmon, secretary of Endowments and Promotion, and spent a whole day in discussing promotional problems and plans. This is the first time such a meeting has been held in connection with the annual meeting. A constructive and efficient program of promotion resulted.

2. There was also a meeting of the college presidents and the teachers of religious education of the various colleges, held for the purpose of discussing the subject, "A Curriculum in Religious Education."

In this conference as well as in the promotional conference the papers read were followed by discussion. D. W. Morehouse, Cloyd Goodnight, W. E. Powell, and Robert M. Hopkins read papers bearing on this general theme. Then followed a three-hour discussion, out of which came certain conclusions and suggestions, which were unanimously adopted.

3. There was a joint session of promotional men, college presidents and teachers of religious education, at which time two of America's foremost religious educators addressed the group. Dr. Hugh S. Magill, general secretary of the International Council of Religious Education, gave an address on "Religious Education from the Standpoint of the International Council of Religious Education"; Dr. Robert L. Kelly, executive secretary of the Council of Church Boards



# Board of Education

BOARD



Religious Education Attending the Annual Session of the Board

Indianapolis, pastor of the Central Christian Church; Dean W. E. Garrison of the Disciples Divinity House of Chicago; R. G. Aylsworth of Lincoln, Neb., head of the department of religion of Cotner College; Miner Lee, president of Hiram College; H. B. Robison of Canton, Mo., instructor of religious education at Culver College; L. L. Leftwich of Lincoln, Neb., instructor of religious education at Cotner College; W. Hackleman, publisher, Indianapolis; Allen Wilson, Lexington, Ky., state secretary, and J. B. Weldon of Lincoln, Neb., president of Cotner College.

Rear row (left to right), H. C. Armstrong of Indianapolis, secretary of the Association for the Promotion of Christian Unity; W. J. Herbster of Pittsburgh, Pa.; Fred Kline of Canton, Mo., field representative; J. Todd, dean of the School of Religion at Indiana University; H. S. Hilley of Wilson, N. C., president of the Central Christian College; W. E. Jameson of Fulton, Mo.; Ira C. Batman of Bloomington, Ind.; Arthur H. Crossfield of Los Angeles, Cal., president of California Christian College; B. D. VanMeter of Des Moines, Ia., member of the board of regents of Drake University; E. H. Crossfield of Birmingham, Ala.; E. L. Day of Indianapolis; Arthur M. Long of Enid, Okla., evangelist; O. P. Spiegel, president of the University School of Religion, Tuscaloosa, Ala., and H. H. Harmon, secretary of the department of endowments.

of Education, gave an address on "Religious Education from the Standpoint of the Council of Church Boards." They were great addresses.

4. The meeting of the Board of Education itself, which was held on Wednesday and Thursday, April 20 and 21, was unusually strong in its forward look and constructive program. Wednesday evening was given over to a discussion of promotion. Mrs. Dora T. Winter read a paper on "Making Friends of the Constituency." O. L. Shelton read a paper on "Building a Promotional Program." Dr. Robert L. Kelly spoke on the theme of "Promoting Christian Education," in which he set forth the past, the present and the future place of Christian education in the American home, church and the nation.

The new pension plan, so far as it relates to the

colleges and the faculties, was presented by F. E. Smith, and a discussion followed.

WORLD CALL was presented by Mrs. Madge L. Smith in a very effective manner, and plans were laid for an active promotion of WORLD CALL by the educational forces.

Election of officers resulted as follows: Cloyd Goodnight, Bethany College, president. Thomas C. Howe, Indianapolis, vice-president. G. D. Edwards, Bible College of Missouri, recording secretary. Max Critchfield, Board of Education, treasurer. H. O. Pritchard, general secretary. H. H. Harmon, endowment and promotional secretary. J. C. Todd, Indiana School of Religion, state university secretary (part time). F. W. Reeves, University of Kentucky, director of surveys.



## Two Women Trek Through Jungle

(Continued from page 16.)

huh." "Are you having a good time?" "Uh huh," she answered reassuringly. In this way I kept her spirits up.

Eventually we reached the Dwi. We could hear its roar for quite some distance. It isn't that it is such a large river, but it is swift and treacherous. You should have seen that bridge. It was one of native make. At best it must have been rickety. But now we found half of it slanting about forty degrees. Don't ever ask me how we crossed it in that rain, for I don't know. Ifangwa, my personal boy, insisted on carrying Eleanore Jean. I knew that he was more used to walking on the rounded sides of logs and poles than I was, so I let him carry her while I crept across somehow. Then came the long, long tramp in search of a village. The men were so cold and tired by this time that I had Ifangwa carry the baby and I walked. Each turn in the path we expected a village, but we found nothing but path, jungle and rain; and still more rain, jungle and mud. One grand thing was that none of us lost our courage; we laughed at everything. That kept our spirits up I guess. For the next hour we could scarcely walk for the elephant tracks. The natives had built a rude sort of levee through the swamps but one could take only a few steps without falling slush, slash, into one of their tracks. 'Twas exciting. I kept my ears and eyes peeled but never could even catch a glimpse of an elephant, even though many of the tracks were quite fresh.

After two and a half hours of this trudging through the rain we finally found this little village of refuge. After having had hot baths and food we find ourselves almost as good as new. And now after the service where we have again doctored the people and retold that "old, old story" to an eager group of listeners, we find that all the dampness occasioned by the rain, has left our spirits.

(To be continued.)

### Mrs. Anderson's Retirement

WHILE George M. Anderson was doing notable work as a pastor in Southern California, his wife, Affra B., showed such capacity for leadership that the Woman's Missionary Society of that region—half-a-state, but more than most whole states—elected her secretary. In 1918 the Christian Woman's Board of Missions recognized her state service by electing her to a national secretaryship and bringing her to the headquarters at Indianapolis.

In the United Christian Missionary Society her special duties have been as counselor and guide to the local woman's missionary societies throughout the



Mrs. Affra B. Anderson

United States and Canada. This threw upon her the leadership of the Golden Jubilee campaign of 1923-4. In the midst of this arduous labor her health broke and Miss Trout completed the endeavor.

Six months travel in the Orient partially restored her to health and strength, and she returned to her desk full of renewed enthusiasm and inspiration for imparting to the women she led the full implications of the missionary task as she had personally seen it. For a year she carried on even though the work was quite evidently sapping her vitality and seriously impairing her health. In recent weeks she was almost entirely confined to her home and in March offered her resignation that the work, for which she had so sacrificially given her strength, might not suffer. After a month's delay the executive committee reluctantly yielded to what seemed to be an imperative decision.

Mr. Anderson is now engaged in a happy pastorate at Shelbyville, Illinois, where Mrs. Anderson, it is hoped, will have a better chance to regain her health.

Mrs. J. H. McCallum, one of the missionaries of the Disciples of Christ in Nanking, China, now on furlough with her husband and their two small sons in Chicago, is the daughter of Mr. and Mrs. Anderson.

In the retirement of Mrs. Anderson, the United Christian Missionary Society suffers its third loss in valuable women workers who came into the organization from the Christian Woman's Board of Missions. Mrs. Anna R. Atwater and Mrs. Effie L. Cunningham, both long identified with the work, were forced by serious breaks in health to retire in 1925. Thus is the price constantly being paid for the carrying out of His plans.



# Taking Stock in the Philippines

By DR. C. L. PICKETT



Apayaos girls who are to have their chance

THERE is no cause for discouragement to those who put their trust in God. The year 1926 has been a trying one, in many ways, for our mission in the Philippines, but God has used his servants to push his work steadily forward. The greatest of all opportunities is with the vast army of students. Were there no other groups, this one alone would be a mighty challenge to every missionary. But there are other groups. There are men and women, who in their youth, did not have the opportunity of acquiring an education. There are barriers where the people are far removed from regular church privileges. There are the sick who need the ministry of the doctor and the nurse. The mentally hungry who need satisfying literature. Yes, and there are tribes where the people have had almost no opportunity to learn and know of the love of God and his plan of salvation.

To adequately meet all these needs, has been an impossibility. In our Girls' Christian Training School in Laoag, we have had eighteen girls training for full-time service. Five of these were graduated in December and have gone out to join the other eight graduates who are already with the churches helping them to come up to a higher measure of Christian fruitfulness. Other groups in Laoag and Vigan have shown an unusual interest in the study of instrumental music the past year, and this too will be a great help to the churches.

In the three stations there are twenty-four young men studying for the ministry, most of them preaching or rendering other active Christian service every Sunday. Four hundred and seventy-one students

completed one or more of the Bible study courses outlined in our Bible Chair work. In Manila one hundred and fifty-nine have enrolled in the correspondence course, while in the Union Theological Seminary, in which we have a part, there have been sixty students preparing for the ministry or for other full-time religious work, and in the Seminary High School the enrollment has been four hundred and eighty-five.

Our dormitories have housed one hundred and fifty-seven high school and university students and, besides providing them with an atmosphere that is vitally Christian and helpful, have been the means of bringing a goodly number of them to Christ. They in turn, have been a mighty help in our student congregations.

Our hospitals gave 71,552 treatments during the year while 3,709 persons entered and became in-patients and, in all, the three hospitals registered 29,914 hospital days. Fourteen thousand seven hundred seventy-nine prescriptions were dispensed, and two thousand six hundred and fifteen operations performed. The patients who were thus helped paid into the hospitals \$57,132.99 to match the \$3,588.00 that was supplied by the churches of America to help the running expenses of the work.

The nurses' training schools enrolled sixty-four student nurses and graduated twenty, who joined the one hundred fifty-one graduates of previous years now working, in one capacity or another, in thirty of the different provinces of the Islands.

The evangelistic work has moved steadily on through the year. Twenty-six preachers and thirteen Bible women are giving full time to the work and twenty others are preaching on Sunday and ministering to the churches as best they can while going to school or conducting their business. In Laoag, a special student campaign early in the year, resulted in nearly a hundred conversions. In Bangued the spirit of unity among our members and the members of the Methodist churches under our supervision has been an inspiration to all who really look forward with hope toward the coming of the day of real Christian union. The splendid spirit of evangelism that has always prevailed among our Tagalog brethren has continued, and the year's reports show, as usual, more conversions in the district, than in both the northern stations and the number only lacks one or two of being the same as for the previous year. The baptisms for the year numbered 903.

Perhaps the most outstanding item of import for the year has been the increased interest manifested by our Ilocano brethren in the evangelization of the mountain tribes just back of them. Mr. Fonger reports increasing demands among the Tinguian and Kalingas for schools and

for Christian workers, and at the same time an increasing number of volunteers who are willing to undertake the work if proper support can be secured. Mr. Kennedy reports the organization of a missionary society among the churches of Ilocos Norte for the purpose of starting a permanent work among the Apayaos. The society has enough money pledged to support a worker and a volunteer is already under appointment.

Other items of interest that the annual reports brought to light are: That there is an increasing number of high school graduates rendering excellent volunteer help to churches and Sunday schools in the towns where they live and work.

That the Mary Chiles Hospital in Manila has had the best year in its history, all former records being surpassed.

That the Union Theological Seminary is in its new building and is in position to do the most effective work in the history of the institution.

That the greatest immediate need in the Mission is an adequate church building to take care of the growing work in the city of Laoag.

That there is a healthy growth among the church membership in regard to the study of their own problems, such as the ownership of church property, the conduct of institutes, the disposition of workers, the use of church funds, the development of self-support.

That there is a splendid interest among our young people in the "Youth Movement" that is being organized in the Islands, and which bids fair to become one of the most vigorous evangelizing movements that has yet been organized in the Orient.



Margaret, Jean Rizala, and Paul D. Kennedy, Jr., Laoag  
Christianity makes the difference between this group and the other one on this page



# What Spring Brought to the Home

By BETTY R. BROWN

**T**HIS recital deals with the widely varied activities of the Christian Orphans' Home family at St. Louis, from December 31, 1926, to March 31, 1927. We left you in our last account at Christmas time, just when the ice and snow had covered the ground. The boy's club, known as the Humane Knights, had used their Christmas tree to render service to the birds that were left in our midst. Apple cores and suet were tied on boughs with red cords in order to attract the birds to this particular tree where they found shelter as well as food.

Again we find this club in the spring-time continuing in its care of the birds, by doing extra jobs around the place and for friends on the outside, where their work has proved satisfactory, in order to buy a fountain that the birds may have fresh water during the summer days.

Spring always brings new interests, aside from marbles, kites and impromptu trips of sightseeing, which always present a problem. However much we try to foster the initiative in our family, we do not like to see it traveling in the direction of freedom which leads to license. The embankment on the north side of the building has proved a great help in fostering new interest for our little community. The boys conceived the idea of building a city. Alanzo seems to be the chief architect. Unlike the beavers of which their crude attempts at architecture remind one, they foster the community spirit in other ways than building dams. However, after the community house was equipped, each individual felt that life is not complete without his own little nest, so here we find spades, hoes and picks in the hands of the builders, being vigorously applied in building each individual hut. The street in this city is known as "Main Street," and the community telephone number is "111." A more interested and contented group of builders cannot be found.

The nursery children have been very

busily engaged in working out the story of spring. They planted flower seeds in pots and are responsible for watering and tending them daily. They have been making kites and coloring them, little sailboats, pasted on colored background, and coloring Easter eggs, while some even attempt to make dresses and bibs for their brothers and sisters. And we find a painter among the group, Orville. He is painting a trash box, putting handles on and decorating it. They are learning the names of the first spring flowers. It took me a long time to learn that the forsythia was first in the roll of spring shrubs to greet us, but they have learned it, and know that next come the buttercups on our lawn and after that hyacinths, tulips and many of the spring flowers. They try so hard to remember to say "thank you" for the things which come each day to brighten their lives, as well as to make their contribution to the family by controlling their hands, eyes and feet when the time comes for going into the Land of Nod.

As you enter the baby ward, where none of the children are older than three, the tiny tots who have smaller brothers and sisters in the cribs, come toddling to stand guard over that baby, and in their baby fashion, try to introduce to you their brother or sister. This spirit we foster and when the time comes for the older ones to go out into the world and take their places in commercial life, they go one at a time, establish themselves and then take under their wing a sister or brother. At the present time, we have three children with their younger brothers and sisters who are carrying on in this way very successfully.

This spirit of helpfulness goes very much further. A few mornings ago, the telephone rang—"Long Distance." This question was asked by one of our little Missouri schoolteachers—"There is a little boy in my room whose eyes need attention; who is the oculist at the Home?"

I learned afterward that this little boy was not making his grades, all because he needed the attention of an oculist and not the services of the person who had been selling him glasses without an examination of the eyes. This little teacher had a conference with the father and he agreed to bring the child to the oculist. She happens to be teaching in a small town in Missouri located in the lead belt where living conditions are far from being up to the standard, and she tells of many instances where the children are undernourished and where she is contributing her bit to bring about the much needed changes in the homes.

The group with the Y. M. C. A. privileges continues to attend twice a week. There are seventeen in this group and only one time have they been late in arriving. The rule, a splendid one, "If you are late, no swimming today." Disappointed, yes, but punctual the next time, and ever afterward. The financial experience of the boys in earning money on Saturdays that they may spend as they like, has proved of great benefit to them. It is clearly to be seen which of these very small lads will eventually learn to spend wisely and well.

The Drum Corps continues its activities and is having further instruction through Charley, better known to the group as Professor Mitchell, one of our boys. His rhythmic nature was discovered in the Drum Corps and encouraged. After leaving the Home, and when he was in a financial position to do so, he bought a bass drum and traps complete and placed himself in the hands of Professor Miller, orchestra leader, and is becoming an expert drummer. You should see the broad grin when they say to him, "Charley, I am going to live to see you play in the Symphony yet!" He comes out once a week to help the boys in their work and incidentally to have an audience to inspire further effort on his part. He finds our boys most enthusiastic listeners and



Some of the joys of spring for the little ones at Christian Orphans' Home



good imitators, and we are glad to have his help.

During the period from December 31, 1926, to March 31, 1927, we have cared for 161 different children, with 158 children in the Home, March 31. One hundred and fourteen children are in attendance in grammar school, nine attending high school and five graduated from grammar school last January. We have seventeen mothers in the Home with their families at the present time.

Three of our children were added to the church since January. All children attend church, Sunday school and Christian Endeavor regularly at the Kingshighway Christian Church, where W. H. Pinkerton is pastor. In the junior department where we have thirty-five children, ninety per cent is considered an honor average, ninety-five per cent special honor, and anything above ninety-five per cent, highest honor. Ten pupils made from 90% to 95%.

One of the improvements during this time is the building of the new laundry which we hope to have equipped and in operation at an early date.

The annual gift of 7 bolts of gingham from E. P. Lampkin, has been added to our stock for making spring dresses for the family. Our wardrobe committee and their coworkers are planning a dress for each girl. Measurements for new dresses have also been sent to Paris, Missouri, and Marion, Illinois. Our good friends at Mexico and Liberty, Missouri, have sent a supply of 320 articles of clothing. Among garments listed were 41/ new dresses of as many styles and prints. A cash gift was sent to purchase trousers for the boys. Mrs. Dare's class, of Compton Heights Christian Church, contributed twelve pretty little dresses for the spring needs of the girls.

A Valentine Party was given to the older girls at the Home by Miss Lela O'Neal and her club of girls from the Young Women's Christian Association. These girls are about the age of our own high school girls and quite frequently come to the Home and have a party with them. This natural contact is fine for each set of girls.

Another Valentine Party was given to fourteen of our boys and eleven girls by the Compton Heights Christian Sunday school, Mrs. A. W. Lynn, superintendent. Automobiles were sent to convey them to and from the church.

Washington's Birthday was celebrated with a party. The children gave a little musical playlet (in costume), two acts, entitled, "When Betsy Ross Made Old Glory."

A group of girls from Mrs. H. H. Hodgdon's Sunday school class of Union Avenue Christian Church gave a party to seven of the high school girls. They were invited to lunch at Vandervoort's and attended Loew's State Theater.

The Junior League gave their puppet show, "Three Wishes" in our auditorium. This voluntary service to the community, offered by these young ladies of culture and refinement, certainly cannot fail in

All ready  
for the  
"Go"



creating a consciousness for further community service in later years, and the community itself will profit from the contribution of these young women in this form of self-expression in sharing their talents with others.

Eighteen children whose birthdays come during April, entertained the remaining 140 children with a party and also invited as guests ten of the girls from the Girls' Home, whose birthdays come during April and May. The young people's department of the Union Avenue Christian Church acted as hosts and hostesses. The receiving line was stationed in the large sewing room on the third floor to welcome the hundred and fifty guests. From there

they started on an Easter Egg Hunt, and were rewarded by finding candy Easter eggs. The groups divided into teams, social games and athletic contests according to ages, and later refreshments, which consisted of ice cream and cake, were served in the spacious dining room. The hosts and hostesses entertained with dramatic comedies and jokes.

In recounting all of this, it is evident that we are attempting to be just a normal, happy family and to fit into the community scheme in a perfectly natural way, as any small family unit does, and making for ourselves a place in society such as by natural endowment and proper training we can be equipped to fill.

## Missions in a Mission Church

By Annette Newcomer

A SUNDAY school class of intermediate age girls in the little mission church of Douglas Avenue, Des Moines, recently put on a Sunday evening program. A carefully prepared chart of each of our fourteen stations in India was presented by each girl and these were connected on a map by means of a ribbon to headquarters at St. Louis.

The girls, all in real India *saris*, then gave the playlet "Practice and Patients" touchingly showing the pitiful need of the field.

A second scene in the homeland found them struggling with the budget problem, which they solved in a practical way by each girl pinning a two dollar bill, which she had herself earned, to the chart which represented her station, while the statement was made that half of the gift was to put a roof over the basement room of the church and the other half was for missions.

The delighted pastor challenged the congregation to duplicate the girls' gift and

a completed offering of over fifty dollars "half for our building and half for missions," crowned the girls' efforts. The class is taught by Miss Georgia Carey and the pastor of the church is R. L. McCannon.

## Mission Study Class Successful

MISSION study schools in the Paso Robles, California, church have been in an ascending scale of interest. A church with but 155 membership developed unusual community interest as evidenced in the following report. An average attendance of 113 even with downpour of rain on the last night and banquet night. The largest attendance was 157. All departments had classes. The adults alone made 98 posters and 146 original reports, read 62 missionary books and 351 magazine articles, secured 7 subscriptions to *King's Builders*, 11 to *WORLD CALL*, 7 new members for the woman's missionary society, and wrote 14 good, original poems. We are looking forward to a greater school next year.

W. E. SPICER, Pastor.



# Station UCMS Broadcasting



**T**HE first of our junior missionaries in Africa to be baptized is Charles P. Meuges, Jr., son of our missionaries at Monieka, who was buried with his Lord in the wa-

ters of the Busira on December 26. He is the oldest of the missionary children on the field.

The depleted staff of the missionary education department has been augmented by Miss Alma Evelyn Moore, state secretary of women's missionary societies in Kansas, who, by the courtesy of the Kansas state board and her own good will, has come to assist until the end of the fiscal year.

The condition of Miss Daisy June Trout, who has been in the Missouri Baptist Hospital since early in April, has somewhat improved, but her physician states that she must have six weeks more of complete rest and after that very little work for several months. She is expecting to resume active duties, which she is discharging in an advisory capacity from her bedside, early in September.

In a farewell service on Easter Sunday to Miss Edna Lick, who goes to Mexico as a missionary, her home church at Springfield, Missouri, adopted her as their living link and presented her a check for personal equipment. At this same service thirty-three took membership with the church.

Walter G. Menzies, while at home on furlough from India, and supposed to be resting at least part of the time, reports having delivered 314 addresses in seven different states. He has been stirring the people concerning the need of India everywhere he has gone.

Mrs. D. J. Schneider, secretary of the Christian Woman's missionary society of New York and New Jersey, writes of her appreciation of the clear and informing messages brought by Dr. Jenny E. Crozier during three weeks in March spent in that territory.

That the care of the health of children in Christian Orphans' Home, St. Louis, is no small part of the duties of those in charge is shown in the report that eighty-three visits were made to doctor's offices in the past three months and four physicians made thirty visits to the home during the same period. In addition five children were sent to an outside hospital, sixty-nine children received antitoxin during February and twenty-four had tonsillectomy operations in March. There

were 154 Health Charts made on the children, also.

About forty guests in the Emily E. Flinn Home, Marion, Indiana, enjoyed an Easter service held in the beautifully decorated assembly room of the Home at eight o'clock Easter morning. To the eighteen real shut-ins it was an especial treat, with special music and the message on the Significance of Easter, brought by Professor Otis Crane. The service closed with communion.

A bountiful dinner was provided by the thoughtfulness of the Woman's League of Central Church, Wichita, Kansas. The women of the Home were remembered by



Mr. and Mrs. Reg. Enniss and their daughter, Lola, of Melbourne, Australia, who brought greetings from our churches under the Southern Cross to the United Society when they stopped in St. Louis for several days en route around the world.

the junior society of Andrews, Indiana, with handkerchiefs made into "rosebuds" and Easter cards sent by Bethany Bible Class of First Church, Marion.

C. H. Thomson, Hatta, India, translated into Hindi and adapted the Walter Scott Centennial Evangelistic program sent out by the United Society, and sent it to all members of the evangelistic promotional committee in this central area, of which he is chairman.

No one who attended the international conventions in the early years of the United Christian Missionary Society could fail to know Mrs. Frank T. (Mrs. Grace G.) Bailey, of Butte, Montana, member of the first board of managers and re-elected for a second term, during which

time she was forced to resign because of ill health. Her many friends will grieve to learn that her efforts to regain health in California were of no avail. Her remains were taken to Cleveland the home of her brother, George Brumbacher, for burial.

Mrs. Bailey will be greatly missed in her own state where she served as state president, and later state secretary and for a time was chairman of the official board of the local church.

The churches in northern Illinois held an evangelistic rally at Sterling, February 11. Twenty-three churches were represented, nineteen preachers were present, and the church was crowded for the day. A very inspirational evangelistic program was conducted. Mr. Bader was present and gave two addresses and conducted one conference.

Mrs. E. Graff, superintendent for the last eight years of our home for the Aged in Jacksonville, Illinois, is in a hospital suffering from a second stroke of paralysis. She is helpless, and the prospects of her recovery are not encouraging. While the health of the superintendent of the Florida Christian Home, Mrs. F. M. Carvin, is improving, the outcome is still more or less in doubt. She is trying to carry some of the responsibility of the work, but is doing so at a sacrifice to her physical comfort.

Mrs. J. C. Mason, chairman of the admission committee of Juliette Fowler Homes for Orphans and Aged, Dallas, Texas, reports 103 in the Children's Home and 24 in Harwood Hall. One young woman has accepted her first position, having become dietitian in the Masonic Hospital in El Paso.

The Jewish ladies in Dallas, recently took for an automobile drive all the guests in Harwood Hall, the first time that everybody in the Home was well enough to leave. As a consequence the doors were locked and the matron and nurse also enjoyed the outing. A number of other clubs in the city have provided pleasures and amusements for these aged guests.

The recently organized Carrollton Avenue Christian Church, New Orleans, Louisiana, voted at its first regular board meeting in the new church, to give \$600 to the United Christian Missionary Society for its world-wide interests, to be paid \$50 per month. At its first baptismal service four were baptized.

The sympathy of the headquarters family and friends goes out to Mrs. Robert M. Hopkins in the loss of her father, T. S. Clay. Mr. Clay died Saturday, April 30, at the home of a daughter in Lexington and was laid to rest in Paris, Kentucky, the old Clay home.



# Dedication at White Swan

By W. F. TURNER



The new Richard Kysar Memorial Boys' Dormitory at White Swan

**A** SPLENDID new boys' dormitory was dedicated, with appropriate ceremonies, at the Yakima Indian Christian Mission, White Swan, Washington, Sunday, March 20, 1927. It will be known as the "Richard Kysar Memorial" because it was made possible by a bequest of Richard Kysar, of Missouri, through the American Christian Missionary Society. A suitable bronze tablet in the building will commemorate the gift.

The new building is of brick veneer, two stories and full basement. It is pleasing in appearance, splendidly constructed, admirably arranged, and economically erected. It has a capacity for twenty-six boys besides a small four-room apartment for the couple in charge. There are eight bed rooms, a "small boys" dormitory room for ten, a wash room, reading room, play room, hospital room, furnace room, store room and shower baths, and cost complete and furnished \$15,000.

The day of dedication was beautiful. During the morning people were arriving from far and near. Indians came on horseback, afoot, in buggies and hacks, and in automobiles. Some were in blankets and moccasins shoes; others in modern dress. Indian mothers carried their babies Indian style and all wore their brightest colors. By noon some 500 people were present, one-half of whom were Indians. Everybody inspected the grounds and buildings but especially the new dormitory.

The large second-story dormitory of the main building was turned into a dining room and a picnic dinner was served to all at one sitting with ample food for everyone. The program was carried out about the tables and no one left till it was concluded. Superintendent E. E. Francis presided. Miss Cynthia Pearl Maus of St. Louis in special work at Yakima, brought greetings. Major Evan Estep, government agent, spoke of the significance of the day. He lives at Toppenish and has charge of government matters on the Yakima Indian Reservation. M. H. Gray, government delinquent officer, testified to the good work of the mission and expressed the wish that we could

care for all the children who needed our ministry. He told of the benefits to individual children whom he named. Professor McNealy, superintendent of schools at White Swan, told of the good work in school of the mission children. Mr. McNies, pastor of the Methodist Church, had expressed thanks at the table and Mrs. McNies, editor of a new local paper, *The Chieftain* spoke of this journal and its service to the community. L. V. McWhorter (Big Foot) longtime friend and benefactor of Indians (and adopted into their tribe) spoke briefly, Mrs. Jack Splawn, widely known pioneer, spoke with real eloquence of the relations of whites and Indians. Herman Goudy, our young Indian preacher, expressed the appreciation of the boys for the new building.

A dramatic moment came when two Indian chiefs were introduced. Chief Seelatsee of the Wascos, and a sub-chief of the Yakimas, spoke through Peter McGuff as interpreter. He was followed by Chief Sluskin, head chief of all the Yakimas (there are fourteen tribes represented on the Yakima reservation) who spoke through Louis Mann as interpreter. Both these chiefs have appeared before President Coolidge pleading the cause of their people. They both recited the ancient wrongs their people have suffered at the hands of the white man and the difficulty of their readjustment to new conditions, yet their words were couched in the most courteous language.

Nealy Olney, secretary-treasurer of the Indian Commercial Club of the Reservation (perhaps the only one in the United

States) spoke warmly of the work of the mission. The writer gave a brief history of the mission and Grant K. Lewis of St. Louis gave the dedicatory address and conducted the dedication service. W. A. Moore, pastor at Yakima, offered the dedicatory prayer.

It should be said that the dinner as planned was first suggested by the Indian Commercial Club and that this club supported it and helped carry it out to complete success. The dinner was served to the great crowd by the Indian Mission girls who did their part with grace and efficiency.

A special feature was the vocal music by Kiutus Tecumseh, lyric tenor, with Miss Bond at the piano. Both are Indians. Tecumseh sang six years ago when we dedicated the main building. Friends saw the possibilities of his voice and urged him to go east for study which he did. Now he is a noted tenor singer, singing over the radio and in concerts. The benediction was pronounced by Charles Lockhart, pastor at Toppenish.

Thus passed a day at the Indian Mission that made history. The work is growing. We turned away one hundred children last year and already applications are pouring in for next year. There is urgent need now for an additional girls' dormitory, a gymnasium (to help make the mission a social center), and a church building for the new Indian congregation now in the making. We are praying God to raise up the friends to make the new equipment possible.



All Aboard!

Mission bus ready to start for school at White Swan, Washington

## Seeing and Hearing They Believe

**W**E have preached in a number of villages this month and have been in camp part of the time. We sold two New Testaments, twenty-nine Gospel portions and two hundred and thirty tracts.

In several places we showed the magic lantern pictures of the Good Samaritan and the Lost Sheep. This has been an effective aid in bringing the message home to the people. After one such service

several elderly men who seemed interested came up to talk with us. They said we had given them good teaching and believed they could follow it.

One man who lives in a village about six miles from here and had been in the Damoh Orphanage years ago, renewed his allegiance to Christ. His wife made the confession and was baptized. We hope and pray that these people may be a good influence for Christ in their village.

C. H. THOMSON.

Hatta, India.



# Board of Education and Work of Our Colleges

## Death of Mrs. McCash—Dedication of new building at California Christian College— Biography of Justice Lamar

THE many friends of President I. N. McCash of Phillips University were deeply shocked to learn of the death of Mrs. McCash at the Lakeside Hospital, Kansas City, Missouri, Tuesday, April 5, from a complication of stomach and intestinal trouble. Mrs. McCash had been bedfast for fourteen weeks. Four weeks ago she was taken to Kansas City where she underwent a serious operation. Death came while President McCash and his daughter, Miss Allegra Ruth McCash, were on their way to Kansas City.

In 1886 Miss Marietta Tandy was married to Dr. McCash in Harrington, Illinois. They came to Enid in 1916, at which time Dr. McCash became president of Phillips University. Besides her husband and daughter Allegra Ruth, she is survived by another daughter, Mrs. Stella Jayne of Bakersfield, Iowa.

Final tribute was paid to Mrs. McCash at a memorial service held in University Place Church, Enid, April 7, no classes being held in Phillips University on that day. The funeral service was conducted by R. H. Miller in Des Moines, Iowa, at which place Mrs. McCash was buried by the side of a daughter, who died in infancy.

"Mrs. McCash was a great woman, a great wife and a great mother," Dr. Harry D. Smith said at the memorial service. "Our comfort at losing her may be at least in this: 'We are richer because she has lived.' All the tenderness of her life, the winsomeness of her character, the beauty of her spirit, the inspiration of her Christian devotion, still live. They are orbed again in the lives and thoughts of those who came within the radius of her influence."

The Ministerial Association of Phillips University is one of the outstanding organizations on the campus. In a series of lectures before the association and the student body, Dr. R. H. Miller of Kansas City and Jesse M. Bader of the United Christian Missionary Society have brought real inspiration and help this year.

California Christian College held dedicatory services in its new liberal arts building on March 27, with Dr. Charles S. Medbury, pastor of University Christian Church of Des Moines, Iowa, as dedicatory. At the same time the remodeled fine arts building was opened for the first time. The new building is the fifth to be erected within seven years, and is unique in that it provides classrooms, laboratories, administration and professors' offices, a large library and a five-hundred seat auditorium, all under one roof. The building cost about \$90,000 equipped and

is practically paid for as a result of the untiring work of President Arthur Braden, who raised the greater part of the money without a campaign.

The new building makes possible the offering of all courses necessary for the A.B. degree within our own institution without recourse to the facilities of the State University.

Charles C. Chapman, president of the board of trustees, gave \$100,000 to the permanent endowment fund, which was announced at this service. The total of this fund is now \$345,000.

Nearly every room in the liberal arts building has been taken as a memorial, the two largest being the Vernon Stauffer Memorial Library, dedicated by the Alumni Association in memory of Dr. Vernon Stauffer, first dean of the college; and the Grayson Memorial Auditorium, dedicated by Mrs. Catherine Grayson.

Prior to dedication C. C. Chapman presented to the library 242 volumes of rare and ancient Bibles and precious books. The entire set is priceless. B. H. Hayden, formerly of Michigan and now of Long Beach, California, presented his entire library of 833 volumes. Both of these sets form valuable additions to the library, which is of 30,000 volume capacity.

Bethany College may be justly proud of her library with its recent collections of new volumes. The library now contains about 18,000 books. About 850 of them have been added this year.

One of the most recent books to be added is *The Life of Joseph Rucker Lamar* by his wife. Justice Lamar was one of Bethany's most renowned graduates. He was justice of the United States Supreme Court for several years. Lamar was of French descent. His father attended Bethany College, graduating in 1854. It is interesting to know that Joseph Lamar and Woodrow Wilson were schoolmates and playmates in Augusta, Georgia. Dr. Joseph Wilson, Woodrow Wilson's father, was pastor of the First Presbyterian Church in that city and Joseph Lamar's father was pastor of the First Christian Church. The Wilsons moved away, and when they met again in Washington in 1913, the elder lad was president of the United States and the younger a justice of the Supreme Court.

Joseph Lamar entered Bethany College in 1875. He was a pitcher for the college baseball team, a prompter and an occasional actor in college theatricals, an enthusiastic member of his Greek letter fraternity, Beta Theta Pi, and one who could be counted on for most social functions. He graduated in 1877, and in 1879 married Clarinda Pendleton, the daughter of Dr. William K. Pendleton, the president of Bethany College. For one year he was instructor of Latin at the college.

For the German department of the Bethany library, 250 classics have been bought. It was through the efforts of Dr. B. E. Saleski's sister, who is a student at Leipsic, that these were procured at such a good price.



The fifth building to be erected on California Christian College campus in seven years



Students and faculty of Texas Christian University have been much enriched by the recent visits of Guy Inman, an ex-student of the University and of Will Durant, author of *A Story of Philosophy*. Mr. Inman spent several days on the campus and gave instructive lectures on Latin American countries. Mr. Durant gave a highly entertaining lecture on the ten greatest thinkers of all ages, which was greatly enjoyed by the students.

The presentation of *The Rock* by the students of Brite College of the Bible was so excellent that they were requested to repeat the performance at the annual state convention in Houston.

In the near future Texas Christian University will erect a new stadium of concrete and steel, with a seating capacity of 20,000. A tract of 68 acres has just been purchased for \$135,000 as a site for this finest athletic home of the southwest.

The board of trustees of Texas Christian University voted at their last meeting to establish a school of journalism. J. Willard Bidings, former associate professor of journalism at the University of Missouri, will be head of the newly created department.

Larry Page, Drake University senior is hailed as a coming poet. Two of his poems are being published in a prominent anthology volume in the east. Other works of his have been recognized in the *Rectangle*, publication of Sigma Tau Delta, honorary English fraternity.

Miss Marjorie Gustafson, graduate pupil of Mrs. Gertrude Huntoon Nourse of Drake University, entertained Prince William of Sweden, on a program sponsored by the John Ericson League of Iowa, during the recent visit of the Prince to Des Moines.

The honor of being awarded the Charles Wesley Emerson scholarship at Emerson College of Oratory in Boston, Massachusetts, has come to Norma A. Gooden, graduate of Drake University in 1921.

Mrs. Louisa E. James of Marion, Indiana, has made a gift of \$5,000 to Indiana School of Religion. For a number of years she was an annual contributor to the school and this gift, which was unsolicited, expresses her growing confidence in its work and permanency. She has long been a faithful and generous member of the Central Christian Church of Marion.

The April number of *Christian Education*, the monthly magazine of the Council of Church Boards of Education, published in New York, contains an article by Dean J. C. Todd of Indiana School of Religion on "The Present Status of Schools of Religion."

The academic program of Lynchburg College has been revised during the past session in a number of ways. A curriculum committee made a thorough study of general academic tendencies and of the

particular needs of the Chesapeake Area. In addition to this, a self-survey was made in which the faculty formulated what it conceived to be the purposes and objectives of the college. Joint committees of students and faculty members considered many campus problems. Having thus adopted worthy objectives and policies, the various departments of instruction and the organizations on the campus are now formulating their objectives in harmony with the general policies. The result should be to unify all departments of college life on this general program.

Lynchburg College trains an unusual number of teachers. Last year more collegiate certificates were granted to Lynchburg students than to applicants from any other non-state-supported college in Virginia. The latest development along this line is that home economics work has been so successfully developed that graduates with this major can now secure the collegiate professional certificate, the best one issued by the Virginia State Board of Education.

Stephen E. Fisher of the Illinois Disciples Foundation at the University of Illinois writes that their pre-Easter evangelistic services, under the direction of Jesse M. Bader of the United Christian Missionary Society, closed with the addition of 130 members to University Place Church in Champaign.

Isaac C. Moore, a junior, and himself a convert during the year, was chairman of the committee on student membership during the week of the meetings. His efforts netted fifty students admitted as members. No one was happier than Isaac the night he walked down the aisle with a fine Japanese Hawaiian, Hanli Akina who made the confession and was immersed within the hour. Three other foreign students also came into membership—two Filipinos, Bernabe Dacanay, and Florencio Lucas, the latter from Dr. Pickett's locality, came in by immersion; and Soon Hee Tho, a Javanese.

Once a year the colored students in the University of Illinois put on an interracial meeting at Christian Endeavor. This annual program was rendered on a recent Sunday evening, under the leadership of T. M. Mann, a junior in the law school. The discussion in the meeting was exceedingly interesting and disclosed the fact that students are thinking along international and interracial lines.

The response to a general inquiry concerning the advisability of conducting a summer school at Butler University College of Religion has been so enthusiastic that the board of directors has decided to open the school for a four-weeks session, beginning June 13 and closing July 9.

"Customs in Turkey" was the subject of a lecture by Mrs. Clarence Bisphan before the Butler University Women's League at a recent meeting. "In compiling the Koran, Mohammed twisted the Old and New Testaments so that the eastern woman became man's slave and chat-

tel; with the new regime a certain freedom has been gained and they now realize that their former servitude was not the 'will of Allah,' but the decree of their prophet," Mrs. Bisphan said.

The first woman judge of a state supreme court, Judge Florence Allen, paid her second visit to Hiram College to attend the women's banquet at Gray Hall. Judge Allen's address showed how much progress has been made in women's activities, and wherein women are neglecting their duties. Her discussion of our international policy was keenly enjoyed.

Through the science department of Hiram College an opportunity was given the students to learn about Newfoundland. R. H. Tait, representing the Bureau of Commercial Economics at Washington, gave a lecture on the topography, scenery and natural resources of this interesting island.

President Bates of Hiram College has been granted leave of absence to be a delegate at the World Conference on Faith and Order, to be held in Lausanne, Switzerland, the latter part of August, 1927. This is being made possible by the trustees of the institution which he has served so faithfully as president for seventeen years.

The course in the Scoutmastership that is now being given at Atlantic Christian College is proving valuable as a community service. Forty-one interested members are enrolled.

The Ensemble Club of the department of music of Atlantic Christian College celebrated the one hundredth anniversary of the great composer Ludwig von Beethoven. The splendidly prepared program consisted entirely of compositions of Beethoven.

The Atlantic Christian College athletic team is holding the same enviable record in baseball that it made in football and basket ball this year, having won all the games played up to date.

President Hilley has been visiting the high schools of the surrounding counties and speaking to the senior classes. Favorable reports have come from those visits and the influence of Atlantic Christian College is thus extended. He plans to speak to about fifty high schools this spring.

At the first annual high school girls' press convention of Missouri, held under the auspices of William Woods College, Fulton, Missouri, during the latter part of April, scholarships were awarded for the best essay and for the best reportorial story. The program included addresses by leaders in the fields of advertising, printing and news writing. Prizes were awarded for the best annual, paper, and magazine entered by the high schools.

William Woods College led all other groups of north central Missouri by sending twenty-one delegates to Jefferson City recently, to attend a meeting of Christian Endeavor unions.

(Continued on page 60.)



# Stewardship A Divine Partnership

By C. W. FLEWELLING

**E**VERY Christian is obliged to think his own way into the question of the relation between his talents, his money and his God. This article is conceived as helping, in so far as it traces out the path one mind has followed.

The foundation of stewardship is the life in Christ. It is idle to talk stewardship with that person who has not an interest in God's Spirit. "If any man have not the Spirit of Christ he is none of his." The heart of Christian stewardship is the life of Jesus in the soul.

Paul caught it. That was the supreme difference between Saul the Jew and Paul the Christian. Saul the Jew was busy in trying to do certain things required in the law and to leave undone certain others forbidden in the law. He was dissatisfied with himself and the endless drudgery of details. In Christ he was free from routine acts yet he did more of them. The Spirit of Christ taught him and led him to do. "I can do all things in him that strengtheneth me," Paul said. The power of Christ enabled him. What the law could not do the Spirit of Christ could. The routine and the humdrum of life took on the radiance of the divine because of the divine partnership in living and working.

Jesus came revealing such a God. He said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your father in heaven give good gifts to them that ask him?"

Life with such a Father means an awakening in the morning with the glad sense of another day that he has given. We are to live it together and we plan it together before the work begins. Some people call that praying. After that beginning, the entire day may become a happy fellowship with him in the doing. With Paul we say, "It is no longer I that live but Christ that liveth in me." In the times of temptation, he is beside us to help us to resist. "His strength is made manifest in our weakness." In the hours of weariness, he is saying, "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." No matter what the testing of the day may be, there is always the Partner ready to share and to guide.

One sometimes wonders if some of those

heroes of the cross whom we have honored and admired so much were ever hesitant about taking the new and unopened trail—If Paul ever stood back and wished that Christ were not sending him to Jerusalem. Surely there must have been moments with them as there are with us when the knees give way beneath us and we cry out, "Not that way, Lord, not that way!" And then our hearts grow strong again and we say in a calmer and stronger voice, "I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto him against that day."

We have dwelt rather long on this living, happy partnership with the Christ in the business of living as the foundation upon which Christian stewardship must stand. Let us now note what follows from such living.

After a week or a month of such living, there has come an awareness of the presence of God in his Spirit that no one can take away. The world is full of the glory of God. There has also come that evidence of faithful toil in the shape of a check, cash, dividends or coupons clipped. For service rendered, some person or organization, or one's own business has paid a certain amount of money. We say that we have earned it. When that check comes, what does it represent? It represents a common investment of life and its resources on the part of our partner and ourselves over a definite period of time. The partner has been counted in on all of the earning, therefore he must be counted in on the "earnings." As one looks at his check, it seems to read our name and Partner. When the check is cashed and the money comes from the cashier's hand, it must be divided into the two parts that will indicate that my Partner has his share and I have mine. The division must be made when the check is cashed, for immediately his part becomes his own. "But," someone may say, "it is all his." That does not answer. If it is his, then it must do his work.

The other immediate question is concerning the proportion that belongs to God. For over two thousand years, God recognized and blessed the tithe or tenth portion. Jesus apparently thought the matter so well-defined and settled that, in his arraignment of the Pharisees concerning their failure to give proper emphasis to justice, mercy and righteousness as weightier matters of the law, while they spent their time tithing garden seeds, he said of these weightier matters, "These ye ought to have done and not have left the other (your tithing) undone."

It is true that Jesus required the rich young ruler to go and sell all that he had and give to the poor before he could follow him, and commended the woman who gave all that she had. But we are seeking

a proportion, and the tenth does satisfy as a beginning. It does represent a fair proportion of that which we have earned with our Partner so that he may be honored in the giving. It is a minimum, and as we are increased in power, and earnings by the help of our Partner, then we gladly increase his portion.

The third question that lies in the heart of stewardship as a divine partnership is the one of the use that we should make of our Partner's money. There would seem to be but one obvious answer. Our Partner's money must go for the work that our Partner is interested in. He is building his church. He said, "And on this rock, I will build my church and the gates of Hell shall not prevail against it." Evidently, his church is one of his major interests. The Great Commission firmly establishes his missionary enterprise as another of his dominant interests. The picture of the last judgment with the test being that of our care for the needy about us, must set a third great interest of God's as the great benevolent work in all lands.

Therefore when we face the administration of these funds of our Partner's, we are interested in the work of our local church and the size of its program. We are interested in the state missionary program and the educational program of our colleges; the work of the United Christian Missionary Society with its service to the orphan and the aged, the aged minister, the churches in their building enterprises, with its relationship to so many phases of our American problems, the Negro, the mountaineer, the immigrant, the Mexican, the Oriental, the Indian, the mission church, evangelism, religious and missionary education and the Bible Chairs at the state universities, and out beyond our shores our common ministry through the society in ten foreign fields, Africa, India, China, Japan, the Philippines, Tibet, South America, Mexico, Porto Rico and Jamaica. Through all of this work, there has been manifested the power and blessing of our Partner. We are blessed in our partnership. We shall grow in grace, wisdom, power, influence, love and righteousness as we fulfill the privileges of this royal life with God through Christ Jesus.

*Discussion: What is there in divine partnership which proves a basis for joyous, radiant living and a relief from the monotony of drudgery? Is it really prayer to plan the day's duties with the divine Partner? How can we be sure that the Partner receives his share of the monthly pay check or budget allowance? What is his share—only a tenth? How can we be sure that the Partner's share is being used as he would have it used? What is the relationship between "growth in knowledge" and "growth in the grace of giving?"*



# "City of the Good Venture"

By EARL FIFE

ONE glorious spring morning nearly four years ago we motored over the mountains via the Ridge Route from Bakersfield to this beautiful little city of Ventura-by-the-Sea. Centuries ago the padres had fallen in love with the beauty of the spot and had started a city which they named San Buenaventura, "the city of the good venture."

We came at the unanimous invitation of the church leaders in Ventura who desired to talk with us regarding our coming to lead them in the larger work which they expected would open up because of the splendid new church building shortly to be dedicated. Truly it was a story of rare faith and real heroism to which we listened that day and the visible opportunity challenged us in such a way that we asked release from the Bakersfield Church and at a real sacrifice, came to Ventura. As we look back we feel that God was in our coming, and if results spell anything, it was a "good venture" for all concerned.

The dedication of the \$54,000 building, with the entire amount pledged, from a church membership of twenty families, was a victory which might have ended in defeat had not the church erection department of the United Christian Missionary Society come to our rescue with a loan of \$15,000 to meet immediate obligations.

For more than three and one-half years we have, with the wonderful support of these fine people, given our best. Our building debt has been reduced \$40,000 and our congregation which has the finest building in the county, is possibly the strongest. More than three hundred and fifty people, mostly adults, have been added to the church. Approximately 150 of these by baptism.

There is a fine missionary society and a woman's council which has paid several thousand dollars on the building, besides making generous contributions to outside work such as the Massie Home.

The Bible school of thirty-seven in attendance when we came to Ventura, has grown to an enrollment of some 400, not including the cradle roll. Two strong adult classes, the One Hundred and One Women's Class and the Ninety and Nine Men's Class average an attendance of over fifty.

Soon after we came to Ventura eight men came together one Sunday morning and organized the Ninety and Nine Men's Class, which has become one of the outstanding Bible classes in this section of the state, doing a work which we believe would challenge any men's class in the nation.

In three years the free employment committee of the class has assisted some 3,000 people into employment. The local Chamber of Commerce and many other organizations work with the Ninety and Nine rather than set up such an organization of their own. Many hundreds of dollars have been carefully and gladly expended by the



The Ninety and Nine Class which won by sixty points in a contest with Loyal Men of Central Church, Pasadena, California

benevolent committee of the class, but the boys feel that there is little business sense in giving the necessities of life to a family when breadwinners in that family would provide such for themselves if they could only get work. Many of the most efficient men and women in the banks, stores, on the ranches and in the mills and oil fields have been placed by the Ninety and Nine Men's Class.

The spiritual contribution of the class is measured by the fact that scores of men who have joined the class have also become Christians and have gone out to live honorable and upright lives in the community. So earnest are the boys in their program of evangelism, that a number of the most prominent men meet every Tuesday evening to report on personal work done and to take on new work.

This class recently had an attendance of 108 men on time, and it is safe to say that often more men will be found in the Ninety and Nine than in all the other Protestant men's classes of the city combined. In all our experience both as an evangelist and pastor we have never seen a class with as high a per cent of professional and business men. The writer feels that he

can justly feel proud of the fact that he has been privileged to teach this class from the first.

So, by God's grace, here we are in this beautiful county seat city into which run five state highways, in the heart of a community rich in land and natural resources. A city which has grown in these years from seven thousand to approximately fifteen thousand souls. A city in the heart of one of the richest oil fields in the world, yet a field which has only started to open up wells a mile deep, flowing as high as a thousand barrels daily.

Yes, here we are with a church planted on a beautiful corner on the main street, with this splendid building made possible by sacrificial giving locally, and the generous and timely outside assistance of the department of church erection of the United Christian Missionary Society, owning a property which has increased in value, the lot alone being worth at least five times what it cost us, and with a body of people that would make any preacher's heart sing for joy.

We are sure God has had his hand in this. To him we gladly give the praise.

## Industrial Conditions in the Orient

COMPARATIVELY little authoritative material concerning working conditions in the Orient is available in this country. An account of conditions in the textile industries in India, Japan and China, which appears in the November issue of the *Monthly Labor Review* of the U. S. Bureau of Labor Statistics, is valuable, though it is admittedly not complete. India, China and Japan compete with Great Britain in supplying textiles to the Orient. Consequently, working conditions in each country affect the others. The manufacturers in Bombay complain, for instance, that the lower wages and longer hours of their oriental competitors are a serious handicap while the leaders in the Lancashire (Great Britain) industry make the same complaint about the Indian industry.

The factory system in India is much older than in China or Japan, for the first cotton mill was established in 1838. Textiles are still the most important manufactures, employing 50.3 per cent of the factory workers in 1923. Factory conditions vary in the different Indian states, but conditions in Bombay and Bengal may be taken as typical since the factories in these states employ a very large proportion of the textile workers. In 1923, 76.4 per cent of the employes of the cotton mills of Bombay were men, 18.6 per cent women and 4.9 per cent children. According to the factory law children are persons from twelve to fifteen years old. Before 1923 the minimum age for employment was nine, so that there were still workers under twelve in the mills in 1923. In the cotton mills in the city of Bombay



and in the jute mills of Bengal labor is largely recruited from the country. The workers tend to return to the country after short periods in the mills, causing a large labor turnover. The comparatively small number of children employed is considered to be due partly to the child labor laws and partly to the fact that men come in from the country without their families. The factory act of 1922 limited hours of work for all employees to eleven hours a day or sixty a week, with a six hour day for children. No women or children may be employed in more than one factory in one day, and night work is forbidden for them. A weekly rest day is obligatory and several other holidays are usually given during the year. Standards of safety and sanitation are below those of Great Britain but "there is definite intention to secure safe and healthful working conditions." Average wages in the cotton mills of Bombay are \$10.94 per month for men, \$5.27 for women, \$5.38 for boys from fourteen to eighteen, and children. No adequate statement of the cost of living can be made, according to the *Monthly Labor Review*, but a study of the budgets

of 2,473 families in Bombay showed that nearly half of them were in debt.

In Japan the factory system has been developed mainly within the last thirty years. In 1924, thirty-five per cent of the Japanese factories were engaged in textile manufacture of some form. Cotton and silk goods are the most important. In 1922, four-fifths of the regular workers were women and girls. Nearly one-fourth of all the regular workers were girls under sixteen. At that time twelve was the normal age for employment in the mills but children of ten might be employed "on light and easy work." Under the law which went into effect in July, 1926, fourteen is the minimum age for industrial employment. The present law limits hours to eleven per day, but many factories work shorter hours. There are no reliable data as to the number of women and children working at night. The industry itself is coming to feel the need for shorter hours and less night work since it is thought that the goods produced under these conditions are of poorer quality. Two to four days of rest a month must be given. Provisions for safety and

health apply mainly to women and children. Average wages are about \$18.56 per month for men and \$12.14 for women.

Cotton and silk are the leading textile industries in China; cotton is the more important. Nearly half of the spindles and looms in the cotton industry are of non-Chinese ownership. There are no reliable data for China as a whole concerning wages, hours of labor or age distribution. In 1924, 14.3 per cent of all the industrial workers in Shanghai were under twelve. In some of the silk mills, however, nearly half the workers are under twelve. There are no legal regulations of hours, conditions of work or age of employment in China. According to a report of the British consul at Shanghai, in 1924, the usual day in the cotton mills there is from twelve to fourteen hours. Some mills have short rest periods, others none. Children and young persons work the same hours as adults. The working day is usually from 6 A. M. to 6 P. M. with an hour at noon. In 1919, wages in the silk filatures ranged from \$.035 to \$.45 per day for men and for women from \$.025 to \$.40. Wages include board. Standards of living are correspondingly low.

## Business Girls' Circle

By FLORENCE LEE



The circle becomes a triangle, with folks, fellowship and food on all sides

**T**HE accompanying photograph was taken on the occasion of the fifth birthday anniversary of the Business Girls' Circle, of the First Christian Church, Chattanooga, Tennessee.

This circle is not only a credit to this church, but is also a good example of great enterprises growing from small beginnings.

The circle was organized in February, 1922, with a membership of thirteen and a financial aim of \$60 for the year, also a large amount of ignorance as to just what a missionary circle was to do or how one should be conducted. In the five years of existence it has grown to about 100 members and in financial offering from \$60 per year to \$475 for the present missionary year. While the \$60 was raised by various and sundry enterprises, sales, dinners, etc., the \$475 is a free will offering.

The direct purpose of the organization of this circle was to supply the girls employed outside the home during the day with some missionary knowledge, but it

has also acted as a social outlet for the age group it embraces.

During the existence of the circle it has had a part in purchasing horse and buggy for Dr. Madsen; purchased clothing for a circle member who was in hospital training; clothed two little sisters at the local orphans' home; supports a native Bible woman in India; purchased two Golden Jubilee bonds; purchased missionary books for the church library; gave a pageant of India; furnished poor with baskets at Christmas time, and paid one family's rent; visited hospitals and donated clothing to the poor, and many other minor objects of service.

The friendly atmosphere existing among the members of the circle is largely responsible for its steady growth and ability to retain as faithful workers those who become members, and some of the social life has consisted of Christmas parties in December of each year, at which time a gift shower is made to our little orphan girls; summer meetings are held out-of-doors, combining picnic and program;

birthday celebration each February, in form of banquet with program following. During our existence we have held one meeting at Pine Breeze (local Tubercular Hospital) with our ex-president, and one meeting at a local Y. W. C. A. camp during a week-end house party of the circle.

Our circle meets with a dinner once each month on the second Friday, and from the accompanying photograph you will note we have an average attendance of fifty to sixty. Not all members of the circle are members of this church, but a very large per cent are members of some church, and quite a number have become members of the church through the influence of the circle.

Mrs. F. A. Potts, district secretary, United Christian Missionary Society, was responsible for the organization of the circle, and we feel deeply indebted to her untiring efforts. Homer W. Carpenter, our minister, has always been a loyal booster.

No mention of the circle would be complete without a tribute to the one woman who has been our constant adviser and booster—Mrs. Emma Wimberly. Early in life, the organization felt it must have someone to occupy a mother's place, and she is the one to whom we went and explained our needs. She has never failed us in any way, time or place and she stands not only back of us, but shoulder to shoulder with us and in every true sense occupies a mother's place in the circle. She is the overseer in the kitchen on the day of the meeting to see that "her girls" have nourishing food; she is our adviser on all occasions, our representative whenever we need one, and her ability to always look on the bright side of life has helped us all to get over the rough places with a smile. Without her helping hand and prayers, the circle would no doubt have perished long ago. Her official title is "Our Missionary Mother."



## Sectarian Shackles

(Continued from page 22.)

I came also, by and by, to think of missions as a great Christian enterprise, not just something "we" were doing in central India or northern Japan or in a limited locality in China. My interest and sympathy began to center in the church universal and not exclusively in the group to which I "belong." Yet, I think I can truthfully say that my new attitude did not weaken my allegiance to my own group; it only broadened my sympathies to take in the rest of the Christian world.

For many years after my marriage, too, I lived in a town that was strongly Methodist, and many of my closest friends were of that faith. In mixed groups, with a few Universalists among them, we read together, studied together, thought together, following for several years the Chautauqua course when it was at the very height of its popularity and influence. When we talked of religion, it was of the higher, finer phases of it that all Christians hold in common and we seldom descended to argument or disputation. I began, through the eyes of my friends, to see beyond the externals of their religious life and to appreciate their inner spiritual perceptions. The first thing I knew I realized as never before how alike we all are, after all. We revere the same God, love the same Christ, value the same virtues, cherish the same ideals; and that's what religion really is. I saw as never before that it is the things in which we agree that make us what we are, not the things in which we differ. In fact, the things in which we differed came to seem to me not worth talking about. By and by, too, I became conscious of a sense of alliance for the good against evil. Just in proportion as this feeling grew, I lost the old spirit of antagonism, and it has never been revived.

Out of this wholesome club life grew closer relationships in our church activities. Sometimes we held a joint meeting in which representative women from several missionary societies, guilds and aid societies participated. I remember none who entered more eagerly and joyously into this fellowship than our Universalist women, and on such occasions we cordially welcomed an ardent Christian Scientist who had been universally recognized as a model Christian while she was a Methodist and was certainly no less so when she became a Scientist.

The situation was particularly gratifying to me because it fitted in so happily with my new thought of Christianity and because I so thoroughly enjoyed the association with many close friends whom I otherwise seldom saw in a religious assembly. I like to commend the method to those who have never tried it. An ounce of practice is worth many pounds of theory in the matter of Christian union.

It has always seemed to me that the spirit of goodfellowship thus nurtured furnished, in a measure, the wholesome

atmosphere which made possible a notably successful Chautauqua in our town.

The Chautauqua movement was an outstanding feature of Midwestern life during the first decade of the new century. There was scarcely a county seat town with any ambition to rank with up-to-date communities that did not maintain an annual assembly. It seems premature to sing a requiem for it or write its memorial, but, in the oncoming rush of new enthusiasms, old institutions become antiques much more quickly than they formerly did, and the Chautauqua of twenty years ago is a thing altogether of the past. It was so buried beneath the commercialism and mediocrity of the war period that it is doubtful whether it will ever be possible to restore it to its former glory and usefulness. Moreover, it has been superseded in popular enthusiasm by the victrola and the automobile, the radio and the moving picture show. It is difficult to entice people from their homes, either in town or on the farms, when they can touch a button and hear, without effort or inconvenience, the speeches of the same national celebrities they would hear under the Chautauqua tent, or enjoy music played by bands and orchestras far more renowned than any that Chautauqua bureaus are furnishing today.

Nevertheless, the Chautauqua, in the heyday of its popularity and success, contributed more to the enlightenment and mental discipline of the small towns of the Middle West than any institution except the public school had ever done before, for it brought to the very doors of people who had not the means or the initiative to get away from their everyday surroundings addresses, music, entertainments, visions, of which they had scarcely even dreamed. It developed also a community sense and an ability to do team work, without which no town can thrive or hope to live abreast of modern progress.

All that a Chautauqua ever had to contribute to the welfare of a community it brought for five or six years to our little town of twenty-five hundred people. I am almost ashamed to confess that, at first, I had no very great interest in the movement. My husband and his father served on the promotion committee and had some enthusiasm for it, but I, being averse to crowds, thought of it much as I did of a Fourth of July celebration or a circus or a county fair, all of which I have always studiously avoided. The first year of our Chautauqua, I planned to attend only about four sessions out of the thirty that were scheduled for the ten days. As I remember now, I had selected for my "patronage" William Jennings Bryan, Doctor Frank Gunsaulus, Maud Ballington Booth and Sam Jones, four speakers famous at that time.

In the late afternoon of the first day, Father and Mother Travers stopped on their way home from Chautauqua and Mother bustled in with her usual cheerful enthusiasm.

"Libbie, you must plan to go to the morning sessions and hear the Bible lectures," she insisted. "There is to be one each morning and the speaker is one of your preachers—of the Christian Church, I mean—and he is one of the finest I ever heard. Clay thinks so, too, don't you?" appealing to Father Travers, who added his own very positive approbation. That evening, Mrs. Henry Taylor, who was one of the ardent boosters of the enterprise, phoned me a similar report and offered to come for me and bring me home in her phaeton if I would go out with her the next morning.

Thus did I have to be dragged into one of the most profitable and enjoyable experiences of my life. I don't think that in five years following I ever missed another Chautauqua session.

The grounds for the assembly were located in a large grove of twenty or thirty acres that had once been the pasture land of a farm adjoining the town. The owner, out of pride in the beautiful woods, had long before cleared it of underbrush and small timber, so that now it stretched out in grassy, undulating knolls shaded by magnificent spreading trees, all native growth, and all of them, perhaps, older than the oldest inhabitants of the town. After several overtures, the Chautauqua committee had succeeded in persuading the owner of this tract to lease it for the assembly, a fact which added materially to the interest and enthusiasm of the people.

On the morning of my first visit, pedestrians were already swarming through the gates when we arrived, while wagons and carriages were coming from all directions and being parked in the low ground provided for that purpose at one side of the pasture. It seems almost unbelievable that even so short a time ago there were not automobiles to be parked, but, unless I have completely forgotten, there were not at that time half a dozen cars in the county, whereas now, perhaps, there would not be half a dozen teams of horses at such a gathering.

The great white tent, new and fresh and inviting, large enough to accommodate two thousand people or more, was stretched on the crest of a long sloping knoll. Two or three smaller tents at one side of it provided an office for the manager and dressing rooms for the talent. A little farther away was a large dining tent and at other smaller ones lunches, drinks, pop corn and the like were provided. At a distance of a hundred yards or more were many small tents—a hundred or so, maybe—arranged in circular rows about this center. These were leased for the assembly season to families or groups that cared to camp on the grounds, and were furnished with cots, chairs, an oil stove, a refrigerator, a table and such adornments and conveniences as the taste of the inmates might suggest. There was bustle and life everywhere, as people hurried from place to place through the grounds and delivery wagons came to de-

(Continued on page 58.)



# Missionary Societies

## Prayer Thoughts

**O**UR Father, we thank thee for thy love for us, thy children, manifested in such countless ways. We thank thee for the beautiful world in which we live.

We thank thee for thy Word, that we may have it in our own hands, in our own language.

We thank thee for the life and teachings of Jesus, thy Son and our Savior.

We thank thee for the lives of good and great men and women who have not counted the cost in their service for Christ. Forgive us for our indifference and prejudice and all in us that hinders the ongoing of thy kingdom.

Help us to be honest with thee, for our own good, knowing we cannot deceive thee.

Love us until we shall feel thy love and live in it for others.

## Study to Show Thyself Approved Unto God

Bible Study: 2 Timothy 2:15, 3:14; Philippians 4:8-9

**I**N years gone by, it was the fashion in our woman's missionary societies to have an annual "Watchword and Aim." One year, the committee chosen to recommend the watchword must have been endowed with unusual wisdom, for while aims have been changed from year to year, the "Information, Inspiration, Realization" they evolved, has seemed worthy to go on forever. In the beginning of our organized woman's work, now more than half a century ago, the motive was found in the words of Paul, "the love of Christ constraineth us." In the years that followed, the planning and working out of its program might have been expressed very definitely in these three words so full of meaning. Information, Inspiration, Realization. It is interesting to note that it is in the story of a woman of the Gospels that we have one of the first illustrations of the working out of this new "rule of three." Luke tells us that Mary of Bethany sat at the Lord's feet and heard his word. We do not know of what he taught her, but the lessons must have been of "the way, the truth and the life," for it was to make these things plain by word and deed, that the Great Teacher came into the world to live among those whom he had come to save. But we are especially concerned with the result of this teaching in the life of Mary, as the story is told us by Mark and John. There must have been a great inspiration back of the beautiful, costly gift she brought to Jesus as the shadows of the betrayal were gathering darkly about him. She did not stop to count the cost as she broke the alabaster cruse; it was an attempt at realization of the great love and gratitude that filled her heart because of what she knew he had done for her. She had worked it out by the "rule of three."

In the past two years we have studied as never before, the story of the greatest foreign missionary world has ever known—a medical missionary as well—Jesus Christ as he is revealed in the Gospels. We have studied the missionary history of the church as told in The Acts and Epistles. We have read countless

books of information of the "New Acts of the Apostles," the great stories of the modern missionary movement.

Is our watchword ringing true? If so, we should be filled with an inspiration today that must find its realization in our giving, as never before, of all that we have, time, talents and money in the service of our Master.

In a very true sense, dear women, this is a testing time for us all. How do our gifts to Jesus today balance in the scale with Mary's alabaster cruse?

It is not a question of our watchword of the years ringing true. Listen! *Are we ringing true to Information, Inspiration, Realization?*

ELLIE K. PAYNE.

Indianapolis, Indiana.

## Plans for the Missionary Society Programs for the Year 1927-1928

**T**HE programs for the woman's missionary societies for the year of 1927-28, are based, as nearly as possible, upon the current mission study theme "The Essentially Missionary Character of Christianity." The theme adopted for the use of our own societies is "Christian Missions and God's Changing World." For this year there will be no separate study books for foreign and home missions, as it has been decided that the period of Christian missions in which we are living seems to indicate that the problems are world-wide and can no longer be divided by geographical boundaries.

The current mission study books are two. *New Paths for Old Purposes*, by Margaret Burton, executive secretary of the Educational Research Division of the National Board of the Y. W. C. A. A more advanced book, *The Adventure of the Church*, by Samuel McCrea Cavert, secretary of the Federal Council of Churches. Both books will be referred to in the course of the programs. If only one can be secured, Miss Burton's book is used more extensively than the other. Those wishing to follow the study of the books

in their division meetings may follow the chapters in regular sequence, but the programs are not arranged in that order.

When plans were being made for the programs it was felt that great benefit would be derived from the advice of representative women, and so seven persons formed a program committee, which is largely responsible for the program evolved. It is hoped that the programs will be complete for those not having reference libraries, however small the society, as well as for the larger societies. The program helps for the year contain the following types of materials: 1. A simple statement of theme with bibliography; 2. *Forceful Facts*, taking the form of short articles on happenings in the home and foreign missionary work, illustrating the theme; 3. *The Theme Made Real*, taking the form of discussion based upon the facts given, impersonations, dramatizations, readings, etc.; 4. Special subjects for each month on *Something to Do*, which will take the form of service activities of various types.

A special hymn "Forward Through the Ages," has been chosen as a theme hymn for the year. At the September meeting someone should teach it to the society and it should be sung very often thereafter.

The annual program booklets contain several pages of suggestions as to ways in which WORLD CALL should be used in the building of the program.

There will be an article in WORLD CALL each month upon the general theme, written by an expert in his field. Discussion questions will be appended to each article.

## Rules for Approved Reading Course

July 1, 1927, to June 30, 1928

1. Points will be counted for books listed and other books that may be published and listed during the year.

In addition five points may be counted on any book of recognized value under the following subjects:



Missionary Biography.  
Principles of Missionary Organization.  
Devotion.  
Missionary Education textbooks; published since 1922.

- Points will be counted only for individual reading, except in case of an invalid or aged person who cannot read for himself, but wants to participate in the reading course. No points will be counted for group reading.
- Books must be read between July 1, 1927, and June 30, 1928, to count for credit.
- Any member securing readers that are members of the families of the church or Sunday school may count the points made by these to her division or group, if they are not taking part in any other reading course suggested and promoted by the United Christian Missionary Society.

Where the young people of Sunday School classes, Christian Endeavor, Circle, Triangle Club, Junior C. E. and Mission Bands have entered the reading course suggested for them, points must be credited to such groups and

cannot be credited to the missionary society.

- Standards for individual recognition, July 1, 1927, to June 30, 1928.

One book each from the six classes listed:

Biography.  
Devotion.  
Stewardship.  
Home Missions.  
Foreign Missions.  
General.

WORLD CALL each month.

Daily Bible reading.

One book must be from the list chosen for inter-denominational study for 1927-1928 by the Missionary Education Movement. The book read should be one listed for adults, unless the person reading is working with or directing a younger group, young people, senior, intermediate, junior, primary or beginners. In such case the book prepared especially for the group with which one is working should be read.

- A certificate of recognition will be given to the individual who meets the standards as listed above.

New Paths for Old Purposes—Burton	50c and \$ 1.00
Projects in World Friendship—Lobinger	1.25
The Christian Family—Darsie	30c and .60
The Primacy of the Missionary—McLean	1.50
The Mission Study Class Leader—Sailer	75c and 1.00
The Spread of Christianity in the Modern World—Moore	2.25
The Story of Missions—White	50c and .75
The Straight Way Toward Tomorrow—Platt	50c and .75

## List of Books

On account of the length of the list of books to be used in the Reading Contest this year, we publish only the ones which did not appear last year.

### Biography

America Give Me a Chance—Bok	\$1.50
Daughter of a Samurai—Sugimoto	3.00
Praying Hyde—McGaw	.25
These Twelve—Brown	2.00
The Moffetts—Hubbard	1.00

### Devotional

Creative Prayer—Hermas	2.00
Devotional Diary—Stead	.60
Lord, Teach Us to Pray—Whyte	1.00
Prayer as a Force—Royden	1.25
The Bible A Missionary Message—Carver	1.50
The Threshold—Studies in the 1st Psalm—Howard	2.00
What Did Jesus Really Teach About Prayer—Pell	1.50

### Home Missions

Perils of Hunky Hollow—Hanes	1.50
The Upward Climb—Haskin	.75
Trend of the Races—Haynes	50c and .75

### Foreign Missions

Africa and China:	
On the Edge of the Primeval Forest—Schweitzer	2.00
The Blue Tiger—Caldwell	2.00
China's Challenge to Christianity—Porter	50c and .75
Torch Bearers in China—Matthews	50c and .75
With Heaps O' Love—Blanchard	1.50

### India and Japan:

The High Caste Hindu Woman—Pandita Ramabai	\$ .75
Raj, The Brigid Chief—Carmichel	2.50
Creative Forces in Japan—Fischer	50c and .75
Young Japan—Kerschner	.40

### Latin America:

Makers of South America—Daniels	60c and 1.00
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### General

Adventure of the Church, The—Cavert	60c and 1.00
A New Approach in Missionary Education—Archer	1.75
Ben Hur—Wallace	.75
Dramatized Missionary Stories—Russell	1.00
From Every Tribe and Nation—Brain	1.50
How to Produce Plays and Pageants—Russell	1.50

### Leaders Handbook Series (New):

Missionary Education of Beginners—Moore	1.00
Missionary Education of Primary Children—Stocker	1.00
Missionary Education of Juniors—Hutton	1.00
Missionary Education of Intermediate—Kerschner	1.00
Missionary Program Material—Ferris	1.00
Making a Missionary Church—Warburton	1.75
Missionary Education in Church and School—Diffendorfer	2.00

## Missionary Society Program

*"Forward Through the Ages"*

JULY

Growth in Knowledge and the Grace of Giving

BUSINESS SESSION: President in chair

Roll Call: *Response to be the names of books read by each member from the 1926-27 Reading List.*

PROGRAM IN CHARGE OF LEADER:

Hymn: *Take My Life and Let it Be*

Devotions: *Study to show thyself approved unto God. II Timothy 2:15 and 3:14. Philippians 4:8-9.*

SPECIAL MUSIC—*Master, No Offering Costly and Sweet*

TALK: *A Divine Partnership*

DISCUSSION: *Based on "Facts" about missionary Reading and Stewardship*

DRAMATIZATION: *Under the Reading Lamp or A Memory Contest on Book Titles*

OFFERING SERVICE

PERIOD OF PRAYER—That we translate into action the inspiration of the year's reading: That every one of our possessions bear the seal of His ownership.

Stewardship Leaflets and Books: *Women and Stewardship, Ellen Q. Pearce, 25c; Jesus' Teaching on the Use of Money, Ina Brown, \$1.00; Royal Partnership, M. E. Melvin, \$1.00; Ownership (Stewardship and Christian Women), Clementina Butler, \$1.00; Merchant of Dreams, Abbie Graham, \$2.00.*

Leaflets for free distribution: *Stewardship Scripture Memory Verses; Proportionate Giving; What Every Christian Should Know About Stewardship and Tithing; Why and How Teach Children Stewardship; Stewardship Stories for Children*



## Remembering Those Who Represent Us

So many requests have come for dates of birthday anniversaries of our missionaries that we are endeavoring to run a complete list month by month. If there are any omissions it is due to inadequate information.

### JUNE

1. Hensey, Andrew Fitch, Africa; Slater, Mrs. Mabelle Browning, China; Willrite, James G., Livingston Academy, Tennessee.
3. Gooden, Robt. A., Piedmont Christian Institute, Virginia.
4. Schultz, Earl K., French Field, Louisiana.
5. Ervin, Mrs. Wilma E., Jarvis Christian Institute, Texas.
7. Williams, Hugh Jeremiah, South America.
9. Binns, Lillian Lee, South America.
11. White, Annette, Jarvis Christian Institute, Texas.
13. Boyer, Elmer George, Africa; Goulter, Mrs. Irene Goucher, China; McWilliams, Samuel Snyder, Mexico; Lutz, Dr. Elizabeth, India.
14. Himes, Norma L., Southern Christian Institute, Edwards, Mississippi; Holroyd, Ben E., China.
16. Gibson, Mary P., Southern Christian Institute, Edwards, Mississippi.
17. McCallum, Mrs. Eva Anderson, China; Hurt, Mrs. Ambra Halsey, Africa.
18. Higdon, Mrs. Idella E. Wilson, Philippine Islands.
20. Bacon, Hazel, Southern Christian Institute, Edwards, Mississippi.
22. Goulter, Oswald John, China.
23. Harrah, Veda B., India; Ross, L. B., Jarvis Christian Institute, Texas.
24. Frost, Ethel L., Central Christian Institute, Shepherdsville, Kentucky.
26. Griesemer, Ruth Gordon, India.
27. Corpron, Dr. Douglas S., China.
28. Hanes, A. F., Coke Region, Pennsylvania.
29. Ennis, Emma Jane, India; Lewis, Sophia J., Indian Mission, Washington.

## Echoes From Everywhere

### When a Mother Took a Vacation

There were ninety-three girls enrolled in the Young Woman's Conference in Baguio the last week of 1926. Our program was much like the conference programs at home. I taught two classes daily and had a splendid group of girls, most of them university girls. We had jolly hours and heart-searching hours together. Rizal Day, I led the devotional period in the morning assembly. I remember so well the misgivings with which I went to Baguio, it seemed so foolish for a mother of three small children to hike off and leave them. But Mr. Kennedy was insistent, and what a rich experience it was for me. I knew the "kiddies" would have the best of care from their Daddy, so apart from the conference, I enjoyed so much the association with the leaders and the freedom from home responsibilities. It was the first time in five and a half years that I had been free. But one week was almost more than enough. For it was a mighty happy mother who turned her face homeward New Year's Day. Surely December was a rich month, many new friends were made and friendships were strengthened in the fellowship of the convention and conference, and one of my conference group made the decision to follow Christ.

ALLETTA BROKAW KENNEDY.

*Laoag, Philippine Islands.*

### The Orphanage Mother Reports

At the end of the year there were 70 children in the Orphanage, 42 girls and 28 boys. All are in school but seven. Some of the older ones are asking to

learn trades so they can support themselves. All have religious instruction every day and some help in the different services at the Tibetan church.

The children, according to age and ability, do the work at the orphanage. The three largest girls have knitted eighteen pairs of stockings for the small children, several caps and sweaters, besides quite a bit of knitting for me. One of the larger girls is teaching in the school and making her own way. The middle size girls do the mending, help with the cooking and can sew pretty well. All have attended Mrs. Duncan's sewing class at the school each afternoon.

MINNIE F. OGDEN.

*Batang, West China.*

### New Doctor At Work

When Dr. Hardy left for furlough last year I was entrusted with the medical care of the missionary families and emergency cases among the natives. In the eight months I have had 157 patients and nine surgical operations.

NORTON H. BARE.

*Batang, West China.*

### Seed Sown in Turkey Has Fruition in Argentine

Last week I went with Miss Zona Smith to the home of some Turkish people. In Turkey they had come under the influence of a Christian mission and after coming to Buenos Aires asked for someone to come and hold services at one of their homes. As a result Miss Smith is now holding meetings on Sunday and a woman's Bible class on a week day. These people are not only interested for them-

selves but make it a point to invite a number of their neighbors. Perhaps some missionary in Turkey is wondering if his work is counting for anything.

LORA GARRETT.

*Buenos Aires, Argentina.*

### In Spite of the Hurricane

First Church, Miami, Florida, E. S. Smith, pastor, in spite of the hurricane which wrought such devastation not only to the church building but to the homes of many of the members, has this year increased its missionary budget by a thousand dollars.

### Waiting for The Gospel

Recently Mr. Bierma, two evangelists, a Bible woman and myself went in Mr. Bierma's Ford car about sixteen miles from here and spent the day in three villages. The people were very anxious to hear and came in great numbers. In one village we were shown the home of a man who had been asking questions about becoming a Christian. We went in to talk to the women while the evangelist talked with the son outside. They were very much interested in what we tried to teach them but it will take a longer time to get them where they really understand very much as they cannot read. I wish it were possible to see them oftener.

ETHEL SHREVE.

*Rath, India.*

### No Idle Time For Miss Young

Miss Grace Young of Batang, West China reports 2,306 new patients at the dispensary for the past year, with total treatments numbering 9,687. Seven hundred and twelve blood examinations were given. Miss Young has completed her third year language work in the Tibetan language study course.

### Hidden Answers

1. What do you know about "Rosebud?"
2. What is Children's Day?
3. "On to Apayao." Where is that the slogan?
4. What were the Friendship Dolls?
5. What advance step has been taken in the Philippines?
6. What is the attitude of the missionaries toward China and the Chinese?
7. Who has recently had to give up her work at headquarters?
8. What eventful occasion was recently celebrated at White Swan, Washington?
9. What influenced a Japanese to become a Christian?
10. What great enterprise is being launched by the Disciples of Christ?



# Guest Day With One Circle

By PAULINE CURRY



A demonstration of southern hospitality at Linden Avenue Church, Memphis

**G**UEST DAY in the Girls' Circle of Linden Avenue Church, Memphis, was carried out with the valentine idea in the meeting as well as in the luncheon which followed. We had a reception committee to greet the guests and have them register in a guest book, giving name, telephone number and street address, so that we could call on them later in an effort to enroll them as active members. One of the girls on the reception committee held a "love basket," and as the members came in they took from the basket a valentine with a verse from the Bible containing the word "love" written across the heart. This verse was used

in responding to the roll call. The song, "A Little Bit of Love" was also used.

For the luncheon we served chicken and rice, biscuit, cranberry jelly, asparagus on toast with pimentos cut into little hearts, strawberry jello, cake and coffee.

Twenty-six circle girls were present and sixteen guests. We have enrolled forty-one active members and have read 101 books in six months. The girls have pledged \$345 for the year.

As a means of promoting fellowship among the young people Linden circle girls and the circle from East End Church had a joint program at the Shelby County Poor House recently. We made candy and took it with us.

## When Enthusiasm Ran High

By ANNETTE NEWCOMER

**I**OWA'S first Circle Meet was a great success. We felt if we secured 100 in attendance it would be a great accomplishment. That many programs were prepared and as many beautiful little colored glass bracelets to serve as badges.

The registration books show 87 Circle girls, 30 Triangle girls, 12 Circle advisers, and six Triangle advisers. These with the five missionaries, and the state and national helpers, made an enrollment of 143 and did not include many Des Moines girls who did not register. The Saturday night banquet found 203 seated around the tables.

Central and the two University Place Circles acted as hostesses. In addition the Allena Grafton Circle, put on the fine little play, "Weary and Heavy Laden," and the Annette Newcomer Circle did the decorating for the banquet tables. The favors were all handmade and fitted each table. The India table had little gray elephants made from cardboard, the China table, cunning little umbrellas, handmade and handpainted. The Africa table had fierce green crocodiles, each with a candy

"red hot" in his mouth, while the Japan table had little Japanese envelopes with a picture of Ada Scott and her own Bible women, in Japanese costume.

We were happy in having with us five of our foreign missionaries and the Saturday evening banquet was made a "feast of nations," with a missionary in costume at the head of each table which was decorated to represent the country of the missionary.

Blanche Parker, in Chinese woman's costume, told us of China and taught us how to use the chopsticks as we ate the "Chinese chow" which had been prepared under her direction. Songs were sung in Chinese, though we fear no Chinese would have recognized the words.

Myrtle Whaley, in the native Christian costume, a plain, neat dress, with strings of colored beads, and a colored bandana over her hair, told us more of Africa, while we ate the bananas and peanuts of Africa.

Myrtle Furman in a beautiful sheer India sari, told us more of her Indian people and then herself ate the "rice and

curry" with her fingers in true India fashion.

We sang in Lonkundu for Miss Whaley and in Hindi for Miss Furman.

The Japanese table had Ada Scott in her wonderful Japanese costume, at its head, and Gretchen Garst at the foot. Both spoke, only very briefly for lack of time, while we ate our tea and wafers.

Miss Anna Clarke, our national secretary for Circles and Triangles, and herself an Iowa girl, made the office at St. Louis seem real to us and was an inspiration to the whole Meet, as was Miss Eva Callerman, Iowa's junior worker and Miss Joy Taylor.

## Plans for the Program

**A**RRANGE an outdoor service. Give the program. Follow it with a recreation hour and picnic dinner.

Present plans for the Reading Course for the new year. Plan to enlist your Circle in building a library and reading the books.

### Quest Hour

1. What kinds of magazines do you read and why? Books? Do they recreate on a finer plane? Each member should jot down the names of books or magazines they read and then discuss the value of each.
2. What book in the continent-wide Reading Course has been most helpful to you? Why?
3. How can the Circle help to build a missionary library in the church?
4. Why do you read? e.g., Do you read for information, interest, inspiration, culture, recreation?

## Circle Program

### JULY

*World Friendship Through Books*

HYMN: *O Beautiful for Spacious Skies*

PRAYER

BUSINESS

WORSHIP: *The Earth is the Lord's, and the fulness thereof, the world and they that dwell therein.*

Hymn: *This is my Father's World*

Scripture from memory: Psalm 8:3-9

Short Talk—*Nature*

Prayer

Offering

PROGRAM: *World Friendship through Books*

Presentation of—

*World Characters*

*Our Friends At Home*

*Our Friends Afar*

*Round the World Stories*

QUEST HOUR

HYMN: *Now the Day is Over*

CIRCLE OF PRAYER

RECREATION



## Triangle Clubs

By LUCY KING DeMOSS

is that there is to be something definite to *do* each month, in which every member of every club may have a part. Such as tests of knowledge and opinions, discussions about various points, map making, poster building, local church investigation groups to find out how mission money is secured and how it *should* be secured and all those things that are so vital to the life of a real up-and-doing, concerned-about-the-world church!

For two months we shall discover just what Jesus meant when he said to his disciples, "Go," and how seriously they obeyed his orders in those first days of the early church. And, also, what our churches of today are doing about the matter.

The next two months will be devoted to a study of the Torchbearers in the Roman world and their daring adventures among the barbarians of Europe and later the coming of missionaries into the New World, with the landing of Columbus on American soil.

The next four months will be spent with the Torchbearers to the whole world and during this time there will be some earnest discussions about the need of sending missionaries to Asia and Africa. Why not keep them all at home? And we shall become acquainted with some very brave and determined souls who, when they had settled the question for themselves, gave everything they had—youth and training and many times life—to back their conviction.

As we said—

### For Every Month—Something Special To Do

We may as well start out with that understanding. It isn't to be a time of

listening while one or two talk on different topics. It is to be a Club Project in which every girl and boy shall have an important part. And on this page each month will be found suggestions for the carrying out of the *Special things* to be done on the program.

It seems as though we are expected to do a little Torchbearing ourselves!

## Team Work



Mrs. C. N. Downey and Dr. Jenny Crozier

Mrs. C. N. Downey, regional secretary of the missionary societies for the south-eastern states, writes of a series of missionary rallies held during January and February in Georgia and North Carolina, where nearly 2,000 were reached and inspired. Dr. Jenny Crozier, home on furlough from India, accompanied Mrs. Downey, and they were joined by a district secretary in each center where a rally was held. At the Washington, North Carolina rally, there was a group from Elizabeth City which drove 200 miles to be present, while in other rallies people drove from twenty-five to fifty miles.

## Preaching and Teaching in Batang

Our evangelistic efforts during the year consisted of preaching and teaching—preaching both in Chinese and Tibetan, at the hospital during the dispensary hour and every Sunday in the chapel and schoolhouse. Most of the preaching was done by our native evangelist who did his work well, but the missionaries helped, especially at the Tibetan communion service. The Sunday school has been better in every way than at any time so far. The attendance, interest and teaching have improved with the increased experience of pupil and teacher. The average attendance was 156. The church has a membership of 67 and three have asked for baptism.

R. A. MACLEOD.

Batang, West China.



THE World Friendship Tour seemed to open up a big question in the minds of Triangles all over the country as to the whys and wherefores and whats of the whole missionary enterprise, so our program for this year will be to answer some of those questions. Beginning with the year 29 A.D. the whole STORY OF

MISSIONS will be told, through the centuries and down to the present time. The heroes and heroines are those who have been torchbearers, passing the burning flame from one generation to another and lighting up the dark places of the world, gradually but surely.

The best thing about this new program

## Program for Triangle Clubs

*In all thy ways acknowledge him and he will direct thy paths*

### Heralds of Christ

JULY

Make definite aims for the new year

CHRIST: THE KING

BUSINESS PERIOD in charge of President

Hymn: *Take Thou This Hour*

Prayer

Business

WORSHIP:

Hymn: *Joy to the World*. Stanza 1

Prayer

Hymn: *Lead on, O King Eternal*. Stanzas 1 and 3

Scripture: Isaiah 40:3-5

Talk: *The Great Torchbearer*

Hymn: *Heralds of Christ*

Offertory Prayer:

*We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee.*

TALKS:

*Christ the Leader*

*The Relay Race*

*Triangle Helps from WORLD CALL*

TRIANGLE BENEDICTION



# "Torch Bearers of the Future"

By EDNA POOLE



Life Work Recruits

**T**HERE is a group of young people in Enid, Oklahoma, who have just committed themselves to full-time service for Jesus Christ and his Kingdom.

At the close of Young People's Week in February, the pastor, R. C. Snodgrass, conducted the annual Life Work Recruit Decision Service. There were twenty-seven in all who responded to the call, 23 of them making the decision for the first time.

The following Wednesday evening service was given over to this group, and under the direction of Miss Dorothea Gray, a beautiful candlelighting service was held. The consecration prayer was given by Miss Adeline Goddard of the state office.

One interesting and unique feature of this service was the dedication of a Life Work Recruit Service Flag for the church. Mrs. W. G. Menzies of India, gave the dedication address and prayer. The flag has eight stars on it at present and stars

will be added for the others as they go out into the field of service.

The eight who have already gone from Central Church are: Buena Stober to Africa; Ivan and Gretchen Dugan into the ministry; Edna Poole, director of religious education; Fred Hanna, evangelistic singer; John and Pearl Harms, business managers of the church; and Dorothea Gray, pastor at Frisco Mission:

The group making the decision and preparing themselves for service include: Harold Pyron, Harry Adams, Vashti Sanders, Esther Underwood, Genevieve Florence, Leila Gartrell, Florence Snodgrass, Frances Snodgrass, Hugh Sinclair, Grace Poole, Ruth Porter, Mr. and Mrs. M. Head, M. P. Russell, Luella Seamon, Ruth Elliott, Archie Dickinson Mrs. Nora Carruth, Ruth Minnix, Neal Lovell, Herman Harms, Stewart Marsh and Margaret Ann Peterson.

The group plans to have regular meetings for mutual encouragement and strength. They call themselves, "Torch Bearers of the Future."

## An Interesting Testimony

**A**N interesting, highly inspiring group of young men and young women is the Taft Avenue Christian Endeavor Society. Several times have I attended its prayer meetings, and always I have met the best of welcome and the best encouragement to stand up boldly for Jesus. Its members are sociable, and one, even a stranger, will always feel at home with them. There is in its atmosphere the spirit of friendliness, of devotion that brings one nearer to the Greatest Friend of all—Jesus. Under the guidance of E. K. Higdon, pastor of the Taft Avenue Church, high ideals and inspiring religious thoughts are infused into the society.

The society is well organized, and its committees offer a splendid opportunity for service. Its officers are delightful, and make participation in their prayer meetings much worth while.

SOLOMON ARNALDO.

Manila, Philippine Islands.

## Senior Christian Endeavor Topics

June

5. Our Christian Duty to Maintain Health. 1 Tim. 4:8; Rom. 12:1. *The Genius of the Conference Movement*, May, 1927, WORLD CALL, page 8.
12. Poems That Are Worth While. Ps. 23:1-6. *O Men of God*, June, 1927, WORLD CALL, page 29.
19. Our Need for a Christian Sunday. Mark 2:27, 28; 3:1-5. *An Example of Youth in Action*, May, 1927, WORLD CALL, page 13.
26. Where Are Missionaries More Needed—India or Africa? Matt. 18:11-14. *Mohammed or Christ in India*, January, 1927, WORLD CALL, page 34.

## Intermediate Christian Endeavor Topics

June

5. A Christian's Responsibility for Having a Strong, Healthy Body. 1 Cor. 6:19, 20. *The Genius of the Conference Movement*, May, 1927, WORLD CALL, page 8.
12. Poems That Are Worth While. Ps. 100:1-5. *O Men of God*, June, 1927, WORLD CALL, page 29.
19. Our Need for a Christian Sunday. Mark 2:27, 28; 3:1-5. *An Example of Youth in Action*, May, 1927, WORLD CALL, page 13.
26. Where Are Missionaries More Needed—India or Africa? Matt. 18:11-14. *Mohammed or Christ in India*, January, 1927, WORLD CALL, page 34.



This active Christian Endeavor Society at the Yakima Mission, White Swan, Washington, insists on holding two meetings a week

# Wanderland-Wonderland

## HOME COMING ON CHILDREN'S DAY

by Lucy King De Moss

**S**UPPOSING the Friendly Feeling Clubs from all the countries of the world were to have a Home-Coming for Children's Day in June and travel from east and west and north and south, across seas and mountains to the Headquarters of the Club? It would probably be reported in the newspapers something like this:

### Friendly Feeling Clubs of the World Have Home-Coming

"Train loads of delegates poured into the Big Station all day yesterday. They came from Africa and Tibet and China and Japan, India and the Islands of the Sea and South America and Mexico. There were not enough hotels in the city to accommodate the children, so tents were put up in the parks and on the lawns of friends. Not even the biggest hall was large enough to hold the meetings, so it was decided to hold them out in Forest Park, which, after all, was only fair, for it gave an opportunity to the bird and animal charter members of the F. F. Clubs to at least listen in on the program. And the Program was so crowded that there was only room enough for the initials of the speakers!

"R. M. H. was the presiding officer and general master of ceremonies and he had to beat hard on the table to get order, there was so much chattering everywhere.

"Say, isn't this great!" he began and then he said some more things about Children's Day and about the Clubs of Friendly Feeling. Then he introduced S. J. C. and S. J. C., with that warm and friendly smile that he saves especially for children made a speech about Children's Day—how old it is and how much it has had to do in making the children of all countries better acquainted and their countries friendlier with one another.

"You are a 'League of Nations,'" he said, 'and through you will come friendly understanding and good feeling.'


"Then the children cheered and cheered. This is the way they did it: One-two-three, flags and pennants held high; One-two-three, waving the flags from side to side—all together,

'Here we are! Here we are!  
Come from near and come from far,  
In a dozen tongues to say  
'We are glad for Children's Day!''

"Then Helen the Helpful, whom everyone seemed to know, called the roll. (It was reported that the Secretary Bird kept notes on the sessions, but we were not able to get these.) As each country was







called the boys and girls from that country stood up and singing their own national air, marched up and across the platform. Sometimes there were fifty and sometimes two hundred and by the time the Clubs from the United States were called there was a procession all around the Park and up the center.

"There were speeches, of course.

"A Boy from India: 'Your friendship is what we want. Color of skin doesn't matter, does it, when there is a friendly feeling in the heart?'

"A Girl from Japan: 'Since you sent us those wonderful dolls for our Dolls' Festival we know that you are interested in us. If you will come to visit us we will show you how very much we like you.'

"A Child from Africa: 'The best bananas on our trees we will give you when you come to the Congo to see us and as many cocoanuts as you can eat.'

"A Boy from Tibet: 'We are very far away from the rest of the children of the world, but friendship can cross seas and mountains and never lose a smile.'

"A Child from Spanish Lands: 'By the time we are grown we hope our countries and yours will be such good friends that there cannot be misunderstanding and hate between us.'

"A Boy from China: 'The children of China do not want wars and unfriendly feelings. Help us to grow up in happiness and safety.'

"And then there was a Pledge of Friendship made by the American children in which all the other children joined:

'I pledge my Friendship to the Children of Every Country in the World and on Children's Day in June I will remember them and show my friendship in some special way.'

"There was some more cheering and singing and it was all over."

#### Well

Of course we were just "Supposing," but truly the members of the Friendly Feeling Clubs, organized during the past winter, could have a real Home-Coming on Children's Day if they would just *think about* all the children of the world in a friendly sort of way and wish them all the happiness and good times that children everywhere should enjoy.



## Why I Became a Christian

(Continued from page 12.)

of us children were called into her room. I knew the reason why. Outside in the small garden beyond the veranda the sun was shining. Here in the room all was twilight and peace; a tall plume of smoke rose from the incense burner. A flower vase stood on the *tokonoma* near the head of the sick bed—close to where Father sat. The flowers in the vase were drooping a trifle. Father rose, took up the vase and went out and returned with it filled with fresh flowers.

"Look, Mother-above," said Father, pointing to the vase full of flowers, a smile playing about his lips. Yes, he was smiling: I particularly noticed that, somehow. "Look, Mother-above, you are to sleep now. And when you wake you are going to wake up a smiling flower like that chrysanthemum."

I saw Grandmother's lips quiver, and I thought she nodded. With that she fell into a long, long sleep. Nobody moved or spoke. Tears welled out of my father's eyes and coursed down his cheeks. Yet I noticed that his eyes were smiling through his tears—not a set, brave smile, but the natural smile that comes from feeling happy. It struck me as odd then—for a second or two. But there was nothing strange about it at all. He was sorry to lose her. He was happy to see her enter into a new and happier world. Death to him was like taking off an old kimono and putting on a new garment. A human soul was not a candle that death could snuff out of existence. It was immortal, eternal as the gods. Seeing his mother pass into a new world of happier experiences, he had every reason to be happy. And he was. That was all.

I told Dr. Lambuth all about the death of my grandmother—every detail of it, as I have described it here. I was rather curious to know what Dr. Lambuth would say about it. And this is what he said:

"So your father smiled over the death of his mother did he? He was really happy to see her pass out into the world to come? Well, I am glad to hear that. Your father evidently is more of a real Christian than some of us."

This from a missionary of the Methodist Church, South! I could hardly believe my own ears. I was a good deal confused, but vaguely and somehow I felt that this man, Dr. Lambuth, was bigger than a mere missionary—that there was something tremendous about him—something big enough to take in a world of antagonistic creeds.

History's testimony is ever the same on one point: that the light of all religions burns purer in the mission fields than at their home bases.

It wasn't long before I fell in love with the life ideals as they were lived by Dr. Lambuth. From that it was but a short step to losing my heart to the character and teachings of Jesus.

I had a deadly serious moment one sleepless night. I asked myself the question, "Just what am I?" I was a Con-

fucianist. But was I? I was a Confucianist in just about the same way that so many of the church members in the United States were Christians. In short, I was a Confucianist from sheer habit. I was a Confucianist through sheer spiritual indolence—too lazy to take the trouble to find out what Confucianism was, what other religions were—to find out if, indeed, I had any religion at all. I sat down in all seriousness to find out, for the first time in my young life, if I was a Confucianist. I spent months at the job.

The discovery that followed was nothing short of astounding. I found out that my life and actions did not agree with Confucian doctrines at all. That was the first big shock. I found that my honored father's life was in no particular harmony with the Confucian dicta—shock number two. Moreover (and the greatest of them all), I found that only the cruel, spiteful stupid old mossbacks were full of Confucian maxims. Witty, pleasant, lovable people were downright sinners in the eyes of the great sage's sacred pronouncements. I discovered that Confucianism was no religion at all, but a school of politico-ethical thought. One thing was certain: I was no Confucian, whatever else I was. That settled it.

After a prayer meeting, one night, I went up to Dr. Lambuth and said to him right out, without warning, without preliminary of any sort:

"Doctor, I wish to become a Christian."

Dr. Lambuth looked up at me without surprise, with a faint smile as if he had been expecting something of the sort right along: "You do? Well, do you think you could tell me just why you wish to be a Christian?"

"I wish to be a Christian, Doctor, because my life doesn't mean anything. Yours does. If you can live like Jesus, maybe I might try to live as much like him as I can. I might as well tell you, I've fallen in love with you—your character and your work."

Dr. Lambuth did not answer. Presently I felt his arm tighten about me as he drew me closer to him:

"May God help you," said he after a long, long pause, his voice a trifle wobbly, I thought. "May he help us both!"

Years later he told me that that was the highest compliment he had ever received from anybody.

And that was how I became a Christian.

And then . . .

### Is Christianity Dry-Rotting?

AND then I came to the United States. Here I have seen literally millions of Christians in perfectly good standing in the church take something of a pleasure in speaking unkindly of their richer neighbors. I have seen more millions of them entirely happy in revising the Sermon on the Mount to read: "Lots of men can serve two masters. Ye can serve God and Mammon." I have seen still more millions of equally excellent Christians take

the name of God in vain—and in the jolliest manner imaginable.

Here I have heard (although, of course, I don't believe a word of it) that the greatest city in this Christian America has smashed the world record for crime and that its expensively paved streets are buried under the broken fragments of the Ten Commandments.

I have seen that old-fashioned thing—which we Japanese still think a good deal of—called parental control become a lost art among the Christian people in this country. I have met many excellent mothers in the Christian homes here who consider it about their first Christian duty to take coffee up to the young aristocrat in bed at about ten o'clock in the morning.

These and a few other things have had their effect upon me, of course. I am wondering if Christianity in Christendom is dry-rotting. They have bewildered me not a little and made me a trifle weary in my joints as I tried to make my painful way along the straight and narrow path. But that is another story—a much bigger story than the modest space of this article would permit.

## The Ratanpur Mela

By Caroline E. Pope

THE Ratanpur Mela was held February 16 and 17. Ratanpur is about 16 miles from Bilaspur. This *mela* or festival is held annually, and is always well attended. This year there was an unusually large attendance. There is a temple on the top of a high hill and everyone is supposed to go up to the temple to make an offering and to worship. Most of the time there was a steady stream of people going to and from the temple. The 16th was the big day. The sweet shops had no difficulty in disposing of their wares. By evening their large brass plates which had been heaped full were empty. The cloth merchants too did good business. They were there with new drums for sale, and they kept up constant drumming. The bookshop with Hindu literature was there; and many other kinds of shops selling different wares from the little tinselled things to iron, brass and copper.

The thing that concerns us most is that the Christians were there selling Gospel portions, song books and tracts. More than Rs20/-worth of books were sold. When you consider the majority were sold for one or two *pice* each, you may realize it takes a lot of books to make the above amount. This book selling is interesting. Some are afraid their religious mentality may become disturbed, other will call you and may buy several books; some will be inclined to scoff not so much by word as by look and action, requiring tact on the part of the seller. One woman came, saying, "I want a book about Jesus," and when it was offered she wanted to be very sure it was about Jesus.

Aside from book selling our contact with the people was worth more than we can estimate.



# Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

**Editors' Note:** Word comes as we go to press of the death of Mrs. Kelly on May 7 in Indianapolis at the home of her daughter-in-law, Mrs. V. H. Moon. A tribute to Mrs. Kelly and her contribution to the ongoing of the work will be paid in July World Call

## June 5, Peter Preaching to the Gentiles

So this is Christianity! Do Americans need Peter's vision? "A professional visitor found a young married woman, a Russian Jewess, living in a quarter largely inhabited by Gentiles. The girl was desperately lonely, and about to become a mother. The visitor advised her, in case of sudden need, to ask one of her neighbors to telephone for help. "There isn't anyone to call," she answered. "All the people who live around here are Christians."

A group of converted Japanese, desired to build a church in a California city. The city building department was influenced not to grant a permit. At a mass meeting circulars were distributed which read. "You sent your children to our schools; we stood for it. You opened up your fruit stands; we stood for it. Now you want to build a church, and we will not stand for it."

A young Chinese studying in this country felt moved to write this prayer: "Almighty God, our Heavenly Father, thou hast made the earth and the people thereon, white, red, yellow or black, at thy will, and they are all good in thy sight, I beseech thee to comfort me when I feel like a stranger here; help me to endure persecution and scorn; give me wisdom that I may understand peoples of whatever complexion are all thy children and thou art their Father and Creator."

## June 12. Peter Delivered from Prison Persecution in China Today

Christian lands probably know very little of what is happening in China. A letter received from a devoted missionary well known to *The Sunday School Times* contains the following: "The situation in China is very bad. Civil war and bandits are hard on the people. At many places the anti-Christian movement is very strong. Missionaries and Christians have had to flee. Mission schools have been closed. Churches have been destroyed inside. Bibles and hymn books have been burnt by the mob. Christians have been forced to kneel before the idols. At some places preachers and Bible women have been taken and their hands bound at their back, a rope put around their necks, and in this way they were driven through the streets. Let us be faithfully, persistently and prevailing in prayer for God's own in that land.

Baptists are much persecuted in Roumania, and American Baptists appealed to Queen Marie for an interview in which they might put the cause of their brethren before her. Refused! So was American super-hospitality requited! Never-

theless in spite of meanness and cruelty on the part of the low, and hardness of heart in the high-placed, Roumanian Baptists were able to record last year three thousand four hundred new converts baptized.—*Sunday School Times*.

## June 19. Peter Teaches Good Citizenship

We find Christ in the Mexican Senate. This following message concerning Jesus was recently delivered like a bolt out of the blue in the Chamber of Deputies by Congressman Diaz Soto y Gama, who said:

"I shall close my discourse and I wish to open it by honoring that holy name which the church has forgotten—namely, Jesus the Christ. (Applause.) And in

naming his name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ! . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the gospel of Christ. . . . We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one person who can save us, namely, Jesus our Lord! . . . Gentlemen, I do not agree with Mr. Treviño that the future of Mexico and the future of humanity depends upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. . . .

"Here, then, I take my stand as a sincere Christian. And if some shall say: 'My skeptic friend, why have you turned Christian so suddenly?' I can only answer—the sorrow and suffering of my people have brought me back to the feet of my Savior!"—*Missions*.

## An Unusual Record



Mrs. H. W. Hurst

The missionary society of the Christian Church, Tarkio, Missouri, has the distinction of having as president Mrs. H. W. Hurst, who has served continuously for a period of twenty years. In all that time she has missed but three meetings, except for a three months vacation spent in California. Mrs. Hurst is also president of the County Council and a member of several interchurch organizations.

## About the Earthquake

NO doubt you have read of the earthquake of March, which occurred in the vicinity of Osaka. We have much to be thankful for because we and all of our workers were spared. There were a few people killed in Osaka but our house was not damaged in the least as far as we have discovered. Mr. Crewdson was away in the country at the time and I was alone with our boys and the two servant girls. Donald, the youngest boy, was in bed. I hurried upstairs to get him while Kenneth and Glen went out of doors with the girls. Before I could get downstairs the shock was subsiding so I did not go out with Donald. Several smaller shocks followed but were enough to cause one to be alert. The center of the quake was near the Western coast not so far from Osaka and several towns and villages there were completely destroyed. The fires which follow a severe quake usually do more real damage than the quake itself. And then the following day a heavy rain poured down all day and the homeless and suffering were drenched. Those doing relief work have had to center their efforts on fighting the floods which are pouring into the towns and many of the wounded and dead are still unreached. The dead and wounded are reported to be 2,687 and 6,442 respectively. The suffering has been unspeakably increased because of the cold, fire and rain, and railroad connections having been cut off, preventing effective relief work. It is reported that one preacher was killed and four churches destroyed. This is a very small loss for the church as compared with the total loss in life and property, for which we are truly thankful.

LUELLA M. CREWDSON.

Osaka, Japan.

# Glimpses of the Religious World

**M**AHATMA GANDHI expects to "take the field again" after five years of retirement, according to an interview reported by Upton Close, well known as an interpreter of the Orient, in the *New York Evening Post*. His weapon as he describes it, is: "Every law the British make, save only those of moral regulation, we will find ten thousand people to break with fasting and prayer."

The British, Gandhi says, are welcome in India, if they will stay on terms satisfactory to India. "Our terms are that our culture and our way of life shall be paramount, that we shall take up our ancient handicrafts again, spin and weave and make beautiful things with our hands, and that we shall stop the stench and smoke of modern industrialism that is creeping over our country before it robs us of our souls as it has done in your country. Let the British tear up their railroads and dismantle their factories, send their armies home and stop their system of Western education in India and, above all, cease draining this country economically to feed England. . . ."

In both Japan and Germany sentiment is growing in favor of stricter regulation of the liquor traffic. A bill has been introduced in the Japanese Diet this year which would raise the age for the legal selling of liquor from 21 to 25 years. It is expected that the bill will pass the lower house, but the action of the upper house is uncertain. Buddhist and Christian organizations are cooperating in the support of the bill.

In Germany, the Reichstag Budget Committee has recently defeated a local option bill by the narrow margin of four out of twenty-eight votes cast.

A folder issued by the American Library Association's Committee on Library Extension states that nearly half the people of the United States and Canada are without public library service. Massachusetts and Rhode Island have the most adequate service, Pennsylvania the least adequate for the size of its population. Public libraries are available for most of the cities, but eighty-three per cent of the entire rural population are without them.

No loss within recent years in missionary circles has been more keenly felt than that of Mrs. E. C. Cronk who died on March 12, in Philadelphia. Mrs. Cronk was widely known for her literary work with missionary materials, and as a leader in conferences. Her influence was nationwide.

Twenty apartments for missionaries on furlough have been secured by Union Theological Seminary, New York, close by the seminary, Columbia University, Teachers College, Barnard College, and Horace Mann School. Most of them consist of

four completely furnished rooms each; but in case of special need, larger ones may be available. The charges are materially less than one-third the current commercial rates. Detailed information can be secured from Prof. Gaylord S. White, Chairman, 3041 Broadway, New York.

## Song Before Spring

I said, I will write it today.  
I will write that Winter is over,  
Winter is done.  
I will say that high up in the hills  
Streams ripple and run,  
And the roots are astir, and the sap,  
And I hear the soft breath of a tree,  
And I hear the green whisper of moss,  
And the wings of a bird.

I said, I will write it today.  
I will call it "A Song Before Spring."  
I will tell of faint clouds  
As bright and as dim as a dream,  
Of the willow wands, amber in mist,  
Of the first little snowy-white lambs;  
And of rain in the night,  
A soft rain, as gentle as tears,  
And a blade of young grass, and a bud,  
A crocus!

I said, I will tell  
Of the laughter of children—  
And then  
I remembered a seam to be stitched  
In a gay little frivolous frock,  
A ruffle to set, and a sleeve,  
She wanted to wear it tonight.

And the poem curled up in my heart  
Like the tight little frond of a fern,  
Not a word of it written at all.  
And the needle and thimble and I  
Said, What does it matter today?  
It will surely come out before Spring!

And the frock is the loveliest thing!

—BARBARA YOUNG  
in *The New York Times*.

The number of foreign students admitted to the United States under the Immigration Law in the year ending June 30, 1926, was 1,920. The races from each of which over one hundred of these students came were Chinese, 327; English, 246; German, 118; Hebrew, 111; and Japanese, 107.

In 1925 the Mormons of Utah had 779 missionaries in foreign fields; 220 of these being in what is called the "Island Mission," which includes Australia and the Pacific Islands. This mission owned property valued at over \$518,000. Members

of its churches numbered 53,051. Josephite Mormons also are active in foreign missionary work.

Figures recently published by the Chinese post office put the present population of China proper, excluding Mongolia and Tibet, at 436,094,953.

A total of approximately \$2,315,000 has been invested through the American and Canadian National Councils of the Y. M. C. A., in Association properties in China. Titles to nearly all these properties, which are mainly buildings, are held by the Chinese Y. M. C. A. They are therefore not open to confiscation on the ground of being foreign-owned or controlled.

Newspapers carried the report that Mrs. Sun Yat Sen, upon reaching the city of Hankow with the Cantonese army, organized a school for Chinese women where political and social efficiency is taught. She believes in the full emancipation of women and in their responsibility for well ordered living conditions in China.

Professor T. R. Glover, the distinguished author, of Cambridge, England, will spend the months of July and August, 1927, at Columbiana-on-Lake George, New York, in collaboration with college, theological seminary, and university professors and presidents on the problem of "The functioning of the group, with special reference to more efficient functioning of the Christian church."

Columbiana—the word commemorating Columba and his work on the island of Iona—is the name of a fine estate located just north of Silver Bay, Lake George, N. Y., and recently acquired by The Biblical Seminary in New York. The purpose of President Wilbert W. White is to provide a place appropriate for group conferences every year, upon religious and related questions. Attendance is by invitation, and it is arranged to have leaders present in groups which succeed each other during the summer, each group remaining ten days.

William J. O'Shea, superintendent of schools of New York City, upon being asked recently to what causes he attributed the present moral instability of many of our young people today, said: "I should cite five fundamental causes: first parental inability, including lack of moral and religious training; second, the failure of adults to teach young people how to use leisure time and youth's consequent turning to improper books, harmful amusements, and bad companions; third, the lack of vocational training for those unable to absorb cultural subjects; fourth, motion pictures of a harmful type; and fifth the superficial moral standards of the times."



# Speaking of Books



*Books are delightful when prosperity happily smiles; when adversity threatens, they are inseparable comforters. Arts and sciences depend upon books.—Richard De Bury.*

## One Foreign Friend of Uncle Sam

THERE are other foreign nations that still have confidence in the sincerity and benevolence of the United States of America, but the list is not long and the inland republic of Paraguay in South America probably deserves the ranking place at its head. There are only a million people in Paraguay, and most of these go barefooted all the time, both by the necessity of their poverty and in appreciation of the delightful climate. To reach this small boy's paradise one has to travel a thousand miles back from the ocean through the mighty nation of Argentina, but what's a thousand miles if a friend waits at the journey's end!

It is the happy lot of the Disciples of Christ to be especial messengers of North American friendship to this responsive republic in the very heart of South America. Ours are practically the only Protestant missionaries in Paraguay, a land as large as the combined area of Illinois and Ohio. Our first representative in the capital, Asuncion, which, he reminds us, is the oldest permanent white settlement on the western hemisphere, was C. Manly Morton, the author of this volume.

Two-thirds of the book are taken up with the history and description of this interesting country. The remainder of the volume records the establishment of Colegio Internacional, the school through which the Disciples of Christ are seeking most hopefully to enthrone the living Christ in the hearts of the Paraguayan people.

The book gives a number of glimpses into the actual human conditions through which the work has grown. For instance, a prominent official and his three charming daughters were having tea with the Mortons. His enjoyment of the delicacies served led him to exclaim:

"You North American women are such wonderful people. I want my girls to be like you. I wish they could make such nice things as these." He paused a moment and then went on: "Señora Morton, can't I send my daughters down some afternoon and get you to teach them to cook like you do?" There was a twinkle in his big sparkling black eyes and enthusiasm, though a touch of hesitancy in his mellow voice.

Immediately the three girls joined in, "Oh, do, Señora Morton, please!"

Mrs. Morton sat, tea pot and strainer poised above the waiting cup. A bright smile covered her face and interest flashed from her happy eyes. We had long hoped and waited for this very opportunity.

"Tendré mucho gusto en hacerlo (I will take much pleasure in doing it)," she exclaimed.

"Bueno, bueno, bueno, (good, good, good, good)!" came from the lips of each of our visitors.

An afternoon was arranged and at the appointed hour the three girls came.

Paraguayan girls are like girls the world around, full of life, enthusiasm and hope. As these three came bouncing in on the appointed afternoon their laughing voices rang out almost before they entered the doorway:

"Oh, Señora Morton, all of our girl friends are just dying with envy to think we are getting to learn these things and they are not. Can't we bring some of them with us the next time we come?"

\* \* \* \* \*

"I can take care of ten," at last decided the missionary. "The next time you come you may bring seven others with you."

When the ten came that next appointed day it was an interesting, beautiful sight. Ten of the choicest, finest young women of the nation, the future wives and mothers of teachers, judges, legislators and presidents, all anxious to learn, desirous to become like their North American sisters.

How they were compelled to enlarge the school even before the erection of the Allen-Stone Building and Mary Lyons Hall by the sheer coercion of need and opportunity appears in such stories as that of a family of five orphans fairly thrust upon them by their guardian, after their

wealthy parents had died and most of their fortune had been stolen by a former guardian. The promise for the future appears not only in the splendid development of such children as these but also in the confidence with which distinguished citizens of the republic are entrusting their children to this uncompromisingly Christian institution.

## Handbook of All Denominations

IN the divided state of American Christianity the questions: "What is the difference between Baptists and Disciples?" "What do the Christian Scientists teach?" and "What is the position of the Roman Catholics?" are almost as common as: "Will Coolidge seek a third term?" and "Will the Democrats nominate Smith?"

To get about comfortably in most any conversation one needs to know something of the doctrines and differences of at least the major religious bodies of our country, just as one needs to know the principal thoroughfares of his home town.

This information is supplied in a concise, reliable and inexpensive form by the fourth edition of the *Handbook of All Denominations*. This was first published in 1915 and met a real need so well that successive revisions have been made from time to time. The present edition brings statistical statements down to 1926 by the use of advance proofs of the Federal Council of Churches' *Year Book of the Churches*. The doctrinal position of each body is given in the words of its own representative leaders.

## Ownership

OWNERSHIP, a book on Stewardship and the Christian Woman, by Clementina Butler, author of *Pandita Ramabai Saravati*.

*Ownership* is an informing, inspiring work of unusual significance, written especially for "the average woman," but of undoubted value to every Christian. Today, when women more and more are administering their own finances and also participating in great business affairs, such a book as this is designed to make a powerful appeal to them to acknowledge God's ownership of their possessions, by following the custom of tithing. The book is the third in the Stewardship Series of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

### Books Reviewed in This Issue

PARAGUAY, by Clement Manly Morton. Powell and White, Cincinnati. \$1.25.

OWNERSHIP, by Clementina Butler. Fleming H. Revell Company, New York. \$1.00.

HANDBOOK OF ALL DENOMINATIONS, by M. Phelan. Cokesbury Press, Nashville. \$1.25.

Any of these books may be ordered through the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Mo.

## Sectarian Shackles

(Continued from page 45.)

posit the necessities of the day for the campers.

Since we saw a considerable audience already assembled under the large tent and heard them singing the opening hymn—the call of the campers to the morning session—Mrs. Taylor and I secured chairs from her tent as quickly as possible and located ourselves in the cool breeze at one side of the audience.

And such a sermon as we heard!—simple, direct, unembellished by flowers of rhetoric or artistry, but with an appeal that quickened the best aspirations of every heart. Through four years of similar service, the effect of this man's remarkable sermons was always the same. Whatever the text, whatever the theme, the finest ideals of Christianity were invariably held aloft and Christian service exalted and dignified. There was never a mention of anything small or commonplace or suggestive of the "mine and thine" type of religion. A great, universal appeal for righteousness and spirituality, always. And we sat there, men and women of every name and creed—or none at all—enraptured, inspired, ready with one voice to cry "Hail Master!" and it was not of the speaker we were thinking, either. The speaker was hidden always behind the Personality he proclaimed.

The effect upon me was transforming. Here was the power that lifted me over the wall which had seemed to impede my way—the bridge upon which I crossed from the sacred loyalties of the past to an unhampered devotion to universal Christian ideals.

In this connection, an amusing incident comes to my mind. One morning I left this session in company with one of my Methodist friends, a woman of rather superior intellect and spirituality, and she commented as we strolled toward the camp tents that she was so glad to have heard the sermons on certain passages from the prophets, because she had always understood that the "Campbellites" did not accept the Old Testament Scriptures!

Now, isn't that just the most astonishing thing? If there is a group on earth who find references to Christ threaded through and through the Old Testament more conspicuously than the pioneers of the Christian Church did, I don't know where it would be found. From the passage in Genesis about the seed of the woman bruising the serpent's head to the "Elijah" of the closing words of Malachi, there is not a sentence in which they do not find Christ in prophecy, if it is possible so to construe it, and I am sure I have no more vivid recollection of any one quotation than I have of that one from Galatians, "The law was a school-master to bring us to Christ." The incident was of especial interest to me because it so noticeably confirms my conviction of how utterly, utterly we may misunderstand and misjudge other religions

than our own unless we have personal knowledge of what their adherents believe and teach.

Entirely apart from any mere personal impression upon myself, the effect of these morning Chautauqua sessions was electrical. They cleared the atmosphere of everything petty or selfish or unworthy and prepared the way for open-minded reception of every good influence that emanated from our platform.

Our talent was the best to be secured. Our program committee in those early years spared neither money nor personal effort to bring to us beautiful music, artistic entertainment and speakers who were outstanding as authorities in their lines of thought.

Perhaps, though, the best as well as the most distinctive feature of our Chautauqua was its social aspect. We spent the hours between sessions in groups all over the grounds. Coöperative dinners and suppers were enjoyed and, during intervals, the speeches of the day were ardently and minutely canvassed. Messengers went from group to group collecting and passing on comments and opinions, and we never felt quite content until it was known throughout the camp what Mr. Herr or Dillon Payne or Mrs. Steckel or Harry Fortune, or many another oracle, had to say as to some startling pronouncement.

The Davies family, too, were usually minutely consulted. Such was the solidarity of this group that they were never visualized individually. Even as the daughters of this remarkable family married, the husband was absorbed in the group in such a way as to suggest mildly the unbelievable days when maternalism characterized the social system. There was no more interesting spot on the whole of our Chautauqua grounds than the Davies tent.

In those days, too, there were such thrillingly important themes in the public mind! It was in the era when Theodore Roosevelt seemed about to lead the Republican Party to Progressive victory and even old-liners were more or less tolerant of insurgent principles. One day LaFollette spoke for three hours and a half, and we all ate it up and called for more.

After paying his respects to the railroads in most scathing language, he diverged to warn us that similar domination of the right of the people threatened from numerous other quarters, citing particularly the banking system of the country, which he declared was mobilizing for power, and that within a decade or two the banks of the country would have the people by the throat with even more of a stranglehold than the railroad magnates had them at that time.

This speech furnished ground for argument for a day or two, but inasmuch as women were then only "citizens-in-law" most of the work of commenting on it was turned over to the husbands. . . .

As I was hurrying along one of the streets of the camp one day, my name was called and I turned to see a certain man of our social group who was waging a losing fight with tuberculosis. He wanted to ask me a pathetically personal question or two about some points in a wonderful sermon Doctor Frank Gunsaulus had preached that day on Jesus' estimate of the value of the individual soul. While we were talking a number of people collected, as usual, before the tent, and the conversation, unfortunately, drifted upon "death."

"Oh! I wouldn't mind it so much," the afflicted man presently commented, "if I could live out my time with the rest of you, but I do hate to think that maybe next year when you are all sitting around like this at Chautauqua I'll not be here."

The next year when we missed him, we spoke his name softly as we recalled the words.

These are but scattering incidents of the happiness, the earnestness, the pathos of those Chautauqua days. Since then I have lived more than a dozen years in a city where I see life in a bigger way and have opportunities and experiences which a small town can never offer, but I have known nothing that lives in my memory with greater satisfaction and pleasure.

\* \* \* \* \*

I have no ax to grind, no personal interest to advance, no cult to uphold, and no theory to promulgate. But the belief in the possibility of domination on the part of the realm of the spirit in the affairs of life is so valuable and so important that all who believe in the existence of a spiritual realm as a part of the divine scheme should view it with tolerance and an open mind. Not the kind of tolerance that merely refrains from torture and burning at the stake, but the tolerance that does not try to shackle others with our convictions or to ostracize all who dissent from our standards; and the kind of open-mindedness that enables us to weigh new truth without prejudice and to bid the souls of our fellow pilgrims Godspeed in every spiritual quest.

(The end.)

*Editors' Note: Thus concludes Mrs. Travers' tracing of the spiritual path along which she has journeyed from childhood to mature womanhood. Many readers of this magazine have expressed their enjoyment and admiration of the story. After the appearance of the first chapter a few indicated their disapproval of its publication in WORLD CALL. Now that the story is complete we feel sure that their objections will be withdrawn, not because they endorse every opinion expressed by every character in the record, or even by the author herself, but because they appreciate the accuracy, sympathy and sincerity of the recital and the supreme importance of the issues involved.*



# Children's Day Has Come

## *A Day of World Significance*

These THOUSAND DOLLAR CLUB SCHOOLS challenge all other schools, both large and small, throughout the brotherhood, to record attendance, world vision and sacrificial giving on Children's Day.

### GOALS REPORTED BY WIRE

**Washington, Pennsylvania:** First Church goal for Children's Day attendance 600; offering \$1,000. John W. Love.

**Nashville, Tennessee:** Count on Vine Street for \$1,000 for missions for year ending June. Houston E. Sexton.

**Buffalo, New York (Richmond Avenue):** Our goal for Children's Day \$500. Mrs. C. E. Harris.

**Fresno, California:** Easter and Children's Day offerings pooled, each class given definite allotments totaling \$1,200. C. G. Standeford.

**Dallas, Texas:** Children's Day goals offering \$1,500; attendance 600. Central Sunday School.

**Alliance, Ohio:** Children's Day attendance goal 1,000; offering, \$600. W. C. McCallum.

**Owensboro, Kentucky:** Our Children's Day offering and attendance goal five hundred each. O. A. Rhodes.

**Cedar Rapids, Iowa (First):** Our goal Children's Day \$1,640; attendance 700. G. E. King.

**Atlanta, Georgia:** Children's Day offering goal \$264. E. R. Craighead.

**Springfield, Illinois (First):** Children's Day goals, attendance 600; offering \$260. Frank L. Halpin.

**Warren, Ohio:** Offering \$1,000. Attendance 750 on Children's Day. V. C. Thompson.

**Beckley, West Virginia:** Attendance 540; offering \$410.00. J. C. Haeblerlin.

**Paris, Texas:** Children's Day offering goal \$100; attendance goal 450. J. B. Caldwell.

**Modesto, California:** Attendance goal 400; offering \$280 for Children's Day. W. J. Brown.

**Omaha, Nebraska (First):** Goals—complete membership in THOUSAND DOLLAR CLUB, attendance 600. J. R. Cain, Jr.

**Dallas, Texas (Oak Cliff):** 750 in Bible School; \$500 offering. This will bring us up beyond our quota. Ken Metcalf.

**Los Angeles, California (Wilshire Blvd):** Attendance 650; offering \$800. Christian Church.

**Hopkinsville, Kentucky:** Hope reach \$500 and have 500 present. Harry J. Berry.

**Detroit, Michigan (Central-Woodward):** \$2,000; attendance 500 to 600 Children's Day. A. C. Cobb.

**Birmingham, Alabama:** Goal attendance 800; offering \$700. R. H. Crossfield.

**Buffalo, New York:** Attendance goal 500; offering \$500. H. H. Flynn.

**Bowling Green, Ohio:** Our goal for Children's Day offering \$425; attendance 500. Frank Paules.

**North Tonawanda, New York:** Children's Day offering \$600; attendance 150. B. L. Rand.

**Enid, Oklahoma:** Central attendance goal 1200; offering \$250. Edna Poole.

**Paris, Kentucky:** Attendance 380; offering \$350. Helen Hutchcraft.

**Washington, D. C. (Vermont Ave.):** Children's Day goals—attendance 600; offering \$400. K. A. Brumback.

**Tulsa, Oklahoma (First):** Goals Children's Day—attendance 2,000; offering \$500. F. D. Harris.

**McKinney, Texas:** Combining Children's Day and Chinese relief quota \$500; attendance 650. First Christian Sunday School.

**Akron, Ohio:** High Street Children's Day goal 2,000 present, \$1,600 offering. R. B. Koontz.

**Rushville, Indiana:** Main Street goals for Children's Day attendance 600; offering \$850. Hugh E. Mauzy.

**Marshall, Missouri:** Children's Day attendance goal 800; offering \$600. E. P. Roberts.

**Kansas City, Missouri (Independence Boulevard):** Present, 2,000. Offering, \$2,500 for Children's Day. David Owen.

**Frankfort, Kentucky:** Children's Day offering \$500, attendance goal 600. Hampton Adams.

**Indianapolis, Indiana (Third):** Attendance 1,500; offering \$1,000. E. S. Cummings.

**Independence, Kansas:** Children's Day attendance goal 1,000; offering \$450. First Christian Church School.

**Cincinnati, Ohio (Evanston):** Children's Day goal for attendance 500; offering \$450. Walter E. McGowan.

*Send all offerings promptly to the*

**United Christian Missionary Society**

**425 DeBaliviere Ave.**

**St. Louis, Mo.**

## What Busy Superintendents Say

In re: *The New Program of Work.*

"I like that!

"I can put my finger on the weak spot that needs strengthening.

"It is easy to keep track of our progress.

"It is a boon to the busy man who acts in the capacity of superintendent of a Sunday school."

So said A. B. Harrison of Richmond, Indiana.

### Check-Mate?

#### No, Just Checking Up

"That appeals to me."

So said Superintendent Buchanan of Terre Haute Central Church.

"I can check up on those items that may need my attention, quickly and accurately.

"It affords a basis upon which stepping-stones are laid.

"Send ten booklets and one 300-point score chart."

TEN THOUSAND SUPERINTENDENTS will be glad to have this fine assistant when once they know of its value.

Booklet of explanation ---\$ .15  
Chart ----- .25  
Ten Booklets and one chart 1.50

(In ordering state whether you want a 100-point chart for one room school; 200-point for semi-departmentalized school; 300-point for closely graded schools.)

### CHRISTIAN BOARD OF PUBLICATION

Beaumont & Pine Streets  
St. Louis, Mo.

## Board of Education and Work of Our Colleges

(Continued from page 41.)

A survey of the student body of William Woods College reveals that the future life work of the girls enrolled is to cover a wide field of endeavor. The canvass shows that two or three of the young women are planning to become doctors. Nursing appeals to a number of them. The newspaper game also has supporters. The teaching profession, however, continues to hold the greatest attraction, as practically fifty per cent of the students have expressed their intention of entering that work. Some of the other vocations to be undertaken by the girls are the following: Art, music, physical education, missionary work, social service and dramatics.

The Lexington standard training school, which is a school for ministers and teachers interested in a better program of religious education, was held at the College of the Bible the last week of April. Five courses were offered: story telling in religious education, administration of vacation church schools, youth organized for religious education, the teaching work of the church, and church history. Two of the textbooks used were written by members of the College of the Bible.

The March 27, issue of *Front Rank* carries a splendid article by J. P. Pound, one of the ministerial students of Culver-Stockton College, entitled "Unity in Things Necessary." It is a timely and clear presentation of a religious point of view held by many thoughtful young people.

Professor Ralph W. Nelson, for three years head of the department of philosophy at Culver-Stockton College, has offered his resignation to President J. H. Wood and the board of trustees, in order to accept a new chair of philosophy and the philosophy of religion especially created for him by his Alma Mater, Phillips University, of Enid, Oklahoma, where he graduated in 1915.

More than six hundred people crowded the Eureka College gymnasium recently to hear Captain Donald MacMillan lecture on his explorations in the polar region. He came to Eureka under the auspices of the Eureka branch of the American Association of University Women. The lecture was illustrated by eight thousand feet of moving pictures.

The most important campus organization of Christian College at Columbia, Missouri, is the Student Government Association. Its activities for the year just drawing to a close have been directed by the student president, Miss Iona Davis. The secret of the success of the organization is cooperation, perfect fairness and a square deal. It is the aim of each new council and each new senior class to take up the work just where the council left it the year before.

## Fifty Thousand Students Earn Way in School

Fifty thousand students are working to pay all or part of their way through twenty-four state universities and colleges in the United States, and fifteen thousand of these are totally self-supporting as far as college expenses are concerned, a recent survey from the Monitor Bureau shows.

### Elmer Swick Muckley



DEATH has closed the earthly career of another member of the notable Muckley family. The eldest brother, Henry, was for twenty-five years assistant superintendent of the public educational system of Cleveland, Ohio. George W., the second in age, finished last year his monumental work in the creation of the brotherhood's church erection loan fund of \$2,500,000. E. S., the third in line, is the third to go, after endearing himself to several congregations as pastor and to the Disciples of Christ in the Northwest and elsewhere as field representative of the National Benevolent Association and the United Christian Missionary Society. Especially marked was his ministry of five years with the First Church, Portland, Oregon, as leading that congregation from dependence on home missionary assistance into a place of recognized power among the leading churches of the Northwest. A little more than a year ago he had entered upon a promising pastorate at Moscow, Idaho.

Mr. Muckley was scarcely sixty-two years of age. His widow and two married daughters; his sister, whose husband, W. T. Groom, was also a prominent minister, and twin brothers, doctors at Huntington and Ft. Wayne, Indiana, survive him.

High ideals, consecrated and unselfish service and unfailing graciousness of spirit, characterized all of E. S. Muckley's days.



# Pronunciation of Foreign Words

ä is to be pronounced as ä in hät.  
 ä as ä in ärm.  
 ai as ai in kaiser.  
 au as au in kraut.  
 bh as bh in clubhouse.  
 dh as dh in roadhouse.  
 ë as ë in mët.  
 ê as ê in they.  
 ð as ð in hër.  
 gh as gh in doghouse.  
 h is always sounded, even when final.  
 î as î in pin.  
 î as î in machine  
 kh as kh in buckhouse.  
 mp as mp in damper.  
 ô as ô in tône.  
 ô as ô in tön.  
 ts as ts in catsup.  
 ü as ü in büt.  
 û as û in füll.  
 ü as ü in rüde.  
 ü like German ü.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

## Africa

basemgi—bä sëm gi.  
 Bofanya—Bô fän ya.  
 Dwi—Dwi.  
 Ifangwa—I fäng wa.  
 Ifunza—I fün za.  
 Ikonga—I kön gä.  
 Lisongo—Lî sôn' go.  
 Lofei—Lô fê i.  
 lokole—lô kô' le.  
 Longwa—Löng wä.  
 Lonkundo—Lôn kün dô.  
 Lotumbe—Lô tûm' be.  
 mbaka—m bâ kä.  
 Nkili—N kî' li.  
 Wema—Wê ma.

## China

Liao-Tung—Lî ô Tung.  
 Nantungchow—Nän tûng jô.  
 Wei hai we—Wê hai wê.

## India

Amarkauthak—A mür kau thük.  
 Arya Samaj—Ar' yä Sä mäj'.  
 Bilaspur—Bî lās pür.  
 Mankughat—Mün küg hüt.  
 mela—mê la.  
 Mungeli—Mün gē li.  
 Narbudda—Nür bûd da.  
 Pendra—Pên dra.  
 Rath—Rät.

## Japan

Kagawa—Kä gä wä.  
 Kawai—Kä wä i.  
 Kizugawa—Kî zû gä wä.  
 Kyushu—Kî ū shû.  
 Osaka—O sâ ka.  
 Tennoji—Tên nô jî.

## Latin America

Calle Salinares—Cä yä Sä li na rës.  
 camisa—cä mî sâ.  
 Colegio—Cô lē hîo.  
 San Luis Potosi—Sân Lû is Pô tô si.

## Philippine Islands

Apayao—Ä pü yä ô.  
 Baguio—Bä gi ô.  
 Bangued—Bän gëd.  
 Laoag—Lä wäg.  
 Rizal—Rî thäl.  
 Vigan—Vi gän.

## Tibet

Li Gway Gwang—Lî Gwëy Gwäng.  
 Seong Eng—Sê öng Eng.

## "They Are Only Wood and Stone"

For the past two months I have been busy trying to learn the homes and know the people in over 200 homes in Rath where Miss Furman has spent so many years. All ask about her and are looking forward to her return from America.

In one home the woman said, "We have given up worshiping idols. There is nothing in it, for they are only wood and stone."

In another home the question was asked, "Why was the child Jesus saved from the wicked king?" The answer given by one of the women in the home was, "Because the people of the world were hungry for what he had to give them."

One day after we had sung a *bhajan* (song) which told of Christ's coming into the world, of what he did for people while he was in the world, and at last how he gave his life, a man spoke up and said, "That's right. Every word is true. Jesus did all that for us."

Rath, India.

ETHEL SHREVE.

## United Christian Missionary Society Directory Home Institutions

### Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.  
 Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.  
 Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.  
 Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.  
 Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.  
 Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

### Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.  
 Christian Old People's Home, 873 Grove St., Jacksonville, Ill.  
 Emily E. Flinn Home, 615 West 12th St., Marion, Ind.  
 Florida Christian Home, Murray Hill, Jacksonville, Fla.  
 Northwestern Christian Home, Walla Walla, Wash.  
 Sarah Harwood Hall, Junius Heights, Dallas, Tex.

### Mountain Schools

Hazel Green Academy, Hazel Green, Ky.  
 Livingston Academy, Livingston, Tenn.

### Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.  
 Jarvis Christian Institution, Hawkins, Tex.  
 Piedmont Christian Institute, Martinsville, Va.  
 Southern Christian Institute, Edwards, Miss.

### Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.  
 Brotherhood House, 1080 W. 14th St., Chicago, Ill.  
 Disciples Community House, 147 Second Ave., New York, N. Y.  
 Flanner House (Negro), 806 N. West St., Indianapolis, Ind.  
 Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.  
 Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.  
 Valparaiso Christian Hospital, Valparaiso, Ind.  
 Yakima Indian Christian Mission, White Swan, Wash.

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been invited to address schools and public assemblies to explain our library plan and to inform the people of our work in general. We are much encouraged at the prospect before us in this line.

"We have placed a fine line of books also in the central library here in Nantungchow, upon request of the Educational Association of the district. Working thus, as it were from the top down, is giving us a much better standing among men of influence and power and should greatly aid our work with the common people."

With the general exodus of missionaries whose furlough time is near, Mr. and Mrs. Garrett have arrived in America, but surely the fruit of their labors will be seen as the leavening influence of these libraries permeates the district.

### In Selecting a Memorial to a Loved One

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## Four Scenes

By Mary Irene Orvis

**T**HIS afternoon I went over for a welcoming cup of tea with our latest arrival, Mrs. Rex Hopper.

In the first block I stepped from the walk to permit a company of thirty people to pass. Four men walked ahead of the others carrying a child's coffin. They were on their way to the Recoleta (cemetery) a mile farther on.

In the next block I again stepped aside for another procession bound for the same place. There were not more than a dozen women and children this time and the tiny blue coffin was borne on the head of a girl.

The center of attraction in the third block was a dispirited looking little policeman in his soiled white uniform and helmet. He had left his accustomed place in the middle of the street for the shaded sidewalk and a friendly chat with a comely servant over a low wall. The two-year-old son of the girl stood on top of the wall viewing the street with solemn, questioning eyes. He was arrayed in a single garment—a *camisa* (shirt), which reached to about two inches below his armpits.

Standing at the corner of the fourth block were two sand carts being loaded. To each cart was hitched five ratty looking little mules. They were pitiful little creatures, ill-treated and underfed.

Not to see evidences of sorrow, suffering and sin, due largely to ignorance, one would have to go through the streets of this charming old city with blinded eyes.

## Silent Missionaries at Work

**O**NLY sixteen days before the tragedy of Nanking, Frank Garrett of Nantungchow, China, wrote as follows:

"Our work goes on here very well. We have not been at all disturbed by the war. On our last trip among the stations of our district we established four libraries in as many cities. We hope to establish three more on our next trip. This will be all that we want to place until we have more experience in the conduct of these. We place about 220 books in each place. This makes a very good presentation of Christianity and its place in the all-around life of man. Papers and magazines keep up-to-date information before them. These libraries are welcomed by the educational leaders and the city elders. We confer with them first and on their furnishing a room or rooms, bookcases, tables and chairs, and a responsible librarian, we turn over the books to them. This puts us in touch with the best leaders of the towns and gives us the best possible opportunity for presenting Christianity. We have had most cordial reception everywhere and

## The Missionary Register

Missionaries Arriving on Furlough

Miss Bertha Park, China, Vancouver, April 17, 1927. 708 West Halladay Street, Seattle, Washington.

Mr. and Mrs. L. M. Matson, Jamaica, April 20. Clarion, Iowa.

Miss Stella Tremaine, China, San Francisco, April 29. 504 Fairmont, Glendale, Cal.

Mr. and Mrs. Ben Holroyd, China, Seattle, April 25. 601 Bellevue Ave., Steubenville, Ohio.

Mr. and Mrs. Frank Garrett, China, Seattle, April 25. 1228 W. 5th Ave., Gary, Ind.

Miss Margaret Lawrence, China, Seattle, April 25. St. Louis.

Mr. and Mrs. E. C. Davis, India, Boston, April 24. 71 Summer St., Everett, Mass.

Mrs. W. H. Scott, India, New York, April 25.

Dr. and Mrs. E. B. Pearson, Africa, New York City, April 22. Eureka, Illinois.

Miss Wenona Wilkinson, China, Vancouver, May 8. Alliance, Nebraska.

Mr. and Mrs. O. J. Goulter, China, Vancouver, May 8. Alva, Oklahoma.

Miss Lillian B. Collins, China, Vancouver, May 8. Bedford, Ohio.

Dr. and Mrs. W. E. Macklin, China, Seattle, May 9. Madison, Wisconsin, in care of Theodore Macklin.

Miss Carrie Allman, China, San Francisco, May 5. Richmond, Kentucky.

### Birth

Daughter to Mr. and Mrs. Kenneth L. Potee, India, March 11, 1927.

### Death

John Bowyer Hedges, son of Mr. and Mrs. C. P. Hedges, Africa, February 3, 1927.



# Receipts for Ten Months Ending April 30, 1927

## United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$289,389.53	\$ 3,507.69	\$17,790.12	\$44,375.84*
Sunday Schools	238,502.46	15,260.48*	3,979.10	3,762.12*
Christian Endeavor	10,917.97	669.65	150.06	7.81
Woman's Missionary Societies	353,893.94	20,943.44	3,903.24	151.80
Circles	24,766.52	2,081.12	287.25	354.75*
Triangles	3,583.07	526.72		17.60*
Children's Organizations	7,044.08	153.04	15.00	1.71*
Individuals	33,460.57	5,965.20*	81,573.08	37,440.83
Bequests	8,736.31	2,839.71	1,164.00	4,876.00*
Men and Millions				
Interest (U. C. M. S.)	23,699.20	5,252.18*	29,061.94	1,213.88
Interest (Old Societies)	43,184.44	1,406.69		
Foreign Field Reports			201,622.90	95,167.89*
Receipts from Old Societies	37,291.06	31,291.06	99,124.24	28,235.45
Home Missions Institutions			67,751.85	21,975.45*
Benevolent Institutions	38,814.59	2,309.83	17,594.24	1,280.62
Annuities			56,524.53	27,773.79*
World Call Subscriptions and Advertising			51,743.87	4,413.10*
King's Builders			4,783.73	52.09*
Christian Plea Subscriptions and Advertising			844.92	844.92
Literature			32,764.62	2,183.99*
Miscellaneous	34,486.16	5,232.75	88,649.31	45,070.24
	\$1,147,769.90	\$44,483.84	\$759,328.00	\$90,208.78*

### Board of Education

Churches	\$ 75,952.27	\$18,748.74*	\$ 4.50	\$ 496.20*
Sunday Schools	645.86	434.61*		65.00*
Individuals	1,511.75	3,099.90*	200.00	1,200.00*
Colleges	8,592.40	632.93		
Endowment Crusades	11,795.83	6,361.49		
Miscellaneous	1,399.88	151.04		
	\$ 99,897.99	\$15,137.79*	\$ 204.50	\$ 1,761.20*

### Board of Temperance and Social Welfare

Churches	\$ 5,020.00	\$ 167.00
Field Collections	4,435.00	1,760.00
Miscellaneous	210.00	13.00*
	\$ 9,665.00	\$ 1,914.00

### Association for the Promotion of Christian Unity

Churches	\$ 3,158.58	\$ 3,080.23	\$ 78.35*
Individuals	140.00	199.00	59.00
Literature	216.52	15.38	210.14*
	\$3,515.10	\$ 3,294.61	\$20.49*

\*Decrease

## A Double Bereavement

THE many friends of Mr. and Mrs. C. P. Hedges of Lotumbe, Africa, will appreciate this direct word from Dr. W. A. Frymire, a brother-in-law of Mrs. Hedges, regarding illness and death of their year-old baby, announcement of which was made in MAY WORLD CALL:

"I am returning to Lotumbe after a futile attempt to save the life of little John B. Hedges. The little fellow passed into the land of eternal dawn just at sunrise yesterday after twenty days of severe illness, two weeks of which he has been unconscious.

"The baby was still alive when I reached there but all efforts to revive it failed. It died of intestinal obstruction and acute enteritis. Its death was hastened by acute nephritis secondary to the former conditions. This diagnosis is confirmed by autopsy. Nothing short of an early operation could have saved it and as it was moribund when I arrived we did not attempt to operate.

"Our hearts are very sad at the loss of this little one. What a tragedy has been enacted in the lives of the Hedges' this term. As Mrs. Hedges watched over her dying baby she received the news of her mother's death. As you will recall they lost another baby this term soon after its birth.

"It would be unfair to close this letter without a word of appreciation for the fine piece of work done by our new recruit, Mrs. Hazel Bivens Watts. I think in all my medical experience I have never seen a better. It was as hard a task in which to initiate her as could be had and she accepted it like an experienced veteran. Her long nursing experience in the homeland has been a wonderful help to her and I am sure she is going to make one of our strongest medical helpers."

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## Information Gives Inspiration

Mr. and Mrs. Lee Bacon of Abilene, Texas, assumed the support of a missionary to Africa, following a visit of Dr. Royal J. Dye to the First Christian Church of that city, and to their home. Mr. Bacon is chairman of the official board of the church and a faithful reader of WORLD CALL. He recently stated to the official board that he received more good from WORLD CALL than from any other paper or magazine that comes to his home. No doubt this statement had something to do with that body asking the ladies' aid society to make a canvass of the church for the purpose of having WORLD CALL in every home.



# The Last Page

**I**N a written examination on astronomy, one of the questions ran: "What happens when there is an eclipse of the moon?"

One student who was expert at getting out of difficulties wrote: "A great many people come out to look at it."

A busy lecturer consented to give a talk before a business men's club, but he stipulated that he should not be detained for more than forty-five minutes. The chairman could not resist making a long speech of introduction, and when he concluded with the words, "Now I will call upon the lecturer to give us his address," the lecturer, looking at his watch found that forty-four minutes had been consumed. He, therefore stood up and said: "My address is 609 Walton Avenue. My time is up and I am going there now."

You may have heard the story of the man who took his little boy to the top of a high building. Then he urged him to look down.

"What are the little black things moving around?" asked the child.

"Those are men and women. They look small because we are so high above them."

The child was pensive for a moment. "My, but I'll bet we look pretty small to God," he finally said.

Here's another form of sectarian shackles. Ten years ago the only bank in Oakwood, a small town in the middle west, was the People's National; then disaffection arose among the officers and trustees, and all the Methodists withdrew and established the Citizens' Bank, leaving only Baptists in charge of the original institution. Five years later, for business reasons, the two banks united under a Methodist president. Still later the president was asked to resign in order to give the Baptists a turn at holding the principal office; he refused, and all the Baptists on the board resigned. Oakwood now has a Methodist bank. Most of the Baptists transact their business at a bank in a neighboring town. Such is one of the curiosities, so to speak, of community conflict.

In answer to a query concerning the correct coloring of the Christian flag, Miss Jamie E. Stewart of Boulder, Colorado, writes: "The Christian flag should be white with a red cross in a field of blue in upper left hand corner. The Conquest flag is often mistaken for the Christian or Church flag, but they are not the same. In February issue of World Call, the flag on page 3 is the Conquest flag, not the Christian flag."

Across the way my neighbor's windows shine,  
His roof-tree shields him from the storms that frown;



He toiled and saved to build it, stanch and brown,  
And though my neighbor's house is not like mine,  
I would not pull it down!

With patient care my neighbor, too, had built  
A house of faith, wherein his soul might stay,  
A haven from the winds that sweep life's way.  
It differed from my own—I felt no guilt—  
I burned it yesterday!

—Molly Anderson Haley.

No doubt a world in which matter never got out of place and became dirt, in which iron had no flaws and wood no cracks, in which gardens had no weeds and food grew ready cooked, in which clothes never wore out and washing was as easy as advertisements describe it, in which the right word was not hard to find and rules had no exceptions, and things never went wrong, would be a much easier place to live in. But for purposes of training and development it would be worth nothing at all. It is the resistance that puts us on our mettle; it is the conquest of the reluctant stuff that educates the worker. I wish you enough difficulties to keep you well and make you strong and skillful.

HENRY VAN DYKE.

Christ left—  
His purse to Judas; John 12:4-6.  
His body to Joseph of Arimathea;  
Mark 15:43; Luke 23:51-53.  
His mother to John, son of Zebedee;  
John 19:26-27.  
His spirit back to his Father; Luke 23:46.  
His clothes to the soldiers; Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23-24.  
His peace to his disciples; John 14:27.  
His supper to his followers; Luke 22:19.  
His gospel for the world; Matt. 28:19.  
His presence alway, to the end of the world; Matt. 28:20.

A tiny daughter of one of the deacons of the University Place Church, Des Moines, Iowa, hurried her papa who was not quite ready for the services, saying,

"Hurry up, papa, you must go and remember God. Little folks don't need to remember God. We never forget Him but big folks need to remember God."

The following is said to have been found in Chester Cathedral:

Give me a good digestion, Lord,  
And also something to digest.  
Give me a healthy body, Lord,  
With sense to keep it at its best;  
To get some happiness from life,  
And pass it on to other folk.

Give me a healthy mind, good Lord,  
To keep the good and pure in sight  
Which seeing sin is not appalled,  
But finds a way to set it right.  
Give me a mind that is not bored,  
That does not whimper, whine or sigh  
Don't let me worry overmuch  
About the fussy thing called I.  
Give me a sense of humor, Lord;  
Give me the grace to see a joke.

Traveling by rail through a fine agricultural country the other day, two farmers met—men of the type of human being which suggests pillars and foundations and the supremacy of the spirit over a world of change.

"We've had some high wind of late," quoth the one. "We have that," quoth the other, adding, however, something to the effect that for himself he had no complaint to make of the weather. "I am afraid," said the one, "that my seed may have been shifted by the gale."

"Have no fear o' that," said the other. "I remember a year when my barley seed was blown out of the soil. You could see it lying thick about the hedges and even on the railway siding. But would you believe it, a high wind sprang up from another air and swept it from the railway siding and the hedges back on the field! It was as bonnie a crop as I ever reaped."

Be courteous to all, but intimate with few; and let those few be tried before you give them your confidence. True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation. Let your heart feel for the affections and distresses of everyone, and let your hand give in proportion to your purse; remembering always that estimation of the widow's mite, that it is no everyone that asketh that deserveth charity; all, however, are worthy of inquiry, or the deserving may suffer.

Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds. A plain, genteel dress is more admired, obtains more credit, than lace and embroidery, in the eyes of the judicious and sensible.—(George Washington in a letter to his nephew, Bushrod Washington, 1783.)